COMMUNITY YOUTH MINISTRY: CONNECTING WITH THE HOME AND CHURCH SCHOOL BY TEACHING AFRICAN AMERICAN HISTORY, CULTURE, AND HERITAGE

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ABSTRACT

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This Community Youth Ministry was designed to connect the home and church school by studying and teaching African American history, culture, and heritage. The objective was to empower youth spiritually, economically, and culturally. Implementation took place at Tri-View Place Cultural Center in collaboration with High Hills Baptist Church School and South Sumter Community Oriented Policing (COPS) Program in Sumter, South Carolina. The model was evaluated through surveys, demonstrations, identification puzzles, and interviews summarizing student learning and development. The model positively empowered youth who gained sufficient knowledge to conduct cultural and educational tours at the Cultural Center.

ACKNOWLEDGMENTS

Profound thanks are due to more people than I actually know about, but those I am aware of surely deserve my gratitude here. Fresh insights may arise, and grand ideas may seem at times to come from a single source. But it is probably never so, certainly not in this case. There were many who share the vision for this endeavor.

First of all, I am eternally grateful to my husband, The Reverend Ellie W. Palmer, Pastor of High Hills Baptist Church, who totally supported and shared my vision for the implementation of this Community Youth Ministry. He encouraged me to develop a project that would assist the growth and development of the High Hills Church School. His assistance in securing the necessary resources was the main reason this dream became a reality.

To the Professional Associates, Mrs. Julia E. Wells, Dr. Mary B. Hallums, Dr. Phillip Baker, and Dr. Agneta Enermalm, thank you for your expertise, hands-on support, words of encouragement, wisdom, and for reading the document over and over to give suggestions for improvement.

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Finally, thank you, Jesus, for providing the vision and the wherewithal to make it a reality. I thank God for our three children, Wanda, Ronald, and Ellie II, who enriched my life and provided opportunities to parent children in the manner that we now aim to share with other youth. It is my prayer that our children and the young people we serve will benefit from this project as they seek hope that empowers them for now and the future. We offer this model as a guide to be used now and forever with youth and adults.

Special thank you to God for sustaining mother to hold on and hold out until the perfect end. Thank you, Jesus, for my sustained sanity throughout this intensive endeavor. To God be the glory!

DEDICATION

This Final Document is dedicated to mother, Mrs. Annie Mae Montgomery McFadden Goodman. Mama always encouraged me to go to school and continue to learn as long as I live. She reminded me that an education was something no one could ever take away. She also told me to share my educational learning with others to the glory of God.

There was never any doubt in my mind concerning mother and her love for me. She believed in, supported, encouraged, and loved me from birth to adulthood, and continues to pray for me. Mama has been a mother and father to me. She never told me anything that was wrong. Most important of all, she introduced me to her God and taught me to love God, myself, and others. For this and other things, I will always be grateful. Thank you Mama

INTRODUCTION

Whether or not we have children of our own, we are concerned about the children in our midst and in our wider culture. Are they receiving a good education? Are they being exposed to good role models? How do we account for the serious problems many of them are facing, such as drug abuse, teenage pregnancy, and poverty? Our concerns and questions are reflected in the growing number of public debates across liberal and conservative lines about children. Diverse political parties, non-profit agencies, and religious groups are focusing more attention on a number of issues, including child health and safety, education, child poverty, juvenile crime, child neglect and abuse, and the moral development of children. Certainly, the severity of these problems is highly debated, and there is disagreement about whether children's present situation is better or worse than in the past. Nevertheless, broad public concern for children and heightened recognition of the tremendous challenges they face are unmistakable.

This widespread concern is one of the many reasons that this project focused on our greatest resource, the children. They hold the key to the future. Their total development is crucial to the success and productivity of society. Unless we invest time, love, training, and finances in eliminating illiteracy, low self-esteem, and other problems that adversely affect children, we will foster a spiritually lifeless society, one that is decadent, immoral, and inconsistent with the salvation plan of God through Jesus Christ. Jesus said, "the thief comes only to steal and kill and destroy. I have come that they may have life, and have it to the full" (Jn. 10.10 NIV). This model of community ministry seeks

to introduce youth to the God of our salvation and train them to serve God and humanity in the home, church school, and community.

The lack of educational opportunities that focus on Black culture and history lead to crime, drug abuse, and teenage pregnancy, in addition to threatening the enjoyment of the "full life" on the part of youth. This model examines these threats and seeks to develop a Community Youth Ministry that connects with the home and church school by teaching African American students their history, culture, and heritage as a way of reducing the impact of these threats. This community initiative reaches out to the home and church school in connection with community agencies in a collaborative effort for youth. Since the church has always been a refuge in the face of adversity for people of African descent, this project challenges the church to once again assume its role as an effective advocate and vehicle for change as it relates to the wholesome development of all youth.

This presentation of the model of ministry project is composed of six chapters. The overall format in each chapter is to present the sequence of what happened while connecting with the home and church school by teaching African American history, culture, and heritage. This project and youth ministry grew out of an effort to preserve former "colored" schools in a small southeastern town. Chapter One, "Beginning of Youth Culture Center Program," addresses the focus for the study of problems that threaten youth's enjoyment of the abundant life. It details the kind of community assistance this project received and projects culture as a positive influence on the cognition and training of Black children. The motivation is given for developing this youth ministry in the inner city. A detailed account of the area demographics is included. One section of the chapter is devoted to the influence of the home, the church school, and the connection between these units of society, along with the effects they have on youth development.

Chapter Two, "Theory, Literature Review, and Models of Youth Ministry" provides a foundation for the entire plan. The spiritual and cultural growth of children are highlighted first. Then models of youth ministries with emphasis on children's growth and worship are included. Children's message, discipleship training, and intergenerational fellowship bring this chapter to a close.

With the discussion of content materials and a review of the literature related to children, Chapter Three addresses "Three Foundational Warrants for the Ministry." It reflects on the church as the greatest source of economic and spiritual empowerment for African American people. The Biblical Foundation informs us that children are an important part of God's plan for the well-being of God's world. The Theological Foundation reports that the starting point for theology in the Black Christian tradition is, "In the beginning was God." The chapter concludes with the Historical Foundation, which reminds us that, through the historical past, the Black Church has given attention to the spiritual needs of youth. This chapter gives the spiritual foundation upon which this entire youth ministry was developed.

Chapter Four, "Method and Design of the Sumter Cultural Center," gives the single paradigm for this focus, which is qualitative research design (methodology is here defined as the entire research process from problem identification to data analysis). The purpose or reason for conducting this qualitative study is given first in the narrative. The kind of research that the study utilizes (ethnographic) is given next. The objectives are listed and how the hypothesis was tested is also reported. The Action Plan is outlined, along with a brief explanation of each part. The Design is listed in the sequential order of delivery and concludes the chapter.

Chapter Five, "Field Implementation of the Design," gives the timeline for the actual implementation of the model. The volunteer staff is presented, along with the type of service rendered. Data collection devices, including Needs Assessment Survey Questions, Parent Survey Form, Student Survey Questions, Economic Empowerment Survey, Church Attendance/Service Survey, and Questionnaire "A," along with analysis of these devices are presented in this chapter. With the analysis in place, the actual implementation of the model begins. A "Greeters' Sheet" is given to assist students in presenting the artifacts and pictures in their display areas. A sample of what is in each display area is included. The ten Object Lessons presented during the implementation process are given. This concludes a bird's-eye view of the field implementation process and brings this chapter to a close.

Chapter Six, "Conclusion," presents a summary of what happened during the development of this community youth ministry. The concerns that motivated the ministry are highlighted with reflective statements. The narrative brings together key parts of the total project with emphasis on the connection between the community, the home, and the church school. Finally, conclusions are drawn with regard to the study, research planning, and implementation of the ministry. This section paints a beautiful portrait of youth when all units of society work together. Suggestions that may be incorporated to expand this project are also given.

Quoted statements and comments from students in the program tell the story of their experiences and learning in their own words. The extent and variety of student learning is suggested by their comments. When the survey results are viewed in relation to the immense challenges confronting these young African American participants, a glimmer of hope was seen. For example, they began to take on a long-range view of themselves

and their future. They grew more serious and introspective with each session of training. By the end of the project, they were able to be more critically objective about themselves and about each other.

CHAPTER ONE

BEGINNING OF YOUTH CULTURE CENTER PROGRAM

This program was initiated in the South Sumter Community of Sumter, South Carolina for a very noble reason. The community wanted to rescue youth from the temptations of the drug culture and the epidemic number of pregnancies among young girls in the area. In an effort to assist the young people, Save Our Youth (SOY) Ministry was organized in 1998. The goal of this ministry was to "reach boys and girls with the Gospel of Christ and train them to serve Him."[1] SOY Ministry was successful in changing the attitudes of many youth while providing a positive alternative to the negative street activities so prevalent in the area. Immediately after our ministry won the State Championship for spiritual and physical growth among participating churches, illness struck within the researcher's family. This unexpected tragedy caused a delay of more than a year of meeting with the ministry students. Even though I could not meet with the group, other community leaders kept them together.

With the assistance of many community leaders, the ministry was successful again. It has expanded to include a Cultural Center for the preservation of African American history and enough facility space for the Youth Ministry. The owners of the center reached out to community members for assistance in developing this vision. In February of 2000, the center volunteers met and formally organized what has become the first African

[1] *AWANA* International (1999), 2.

American Cultural Center in Sumter County for the preservation of African American history, culture, and heritage.

This ministry model addressed the economic and spiritual empowerment of African American youth. The goal was to examine the interconnecting responsibilities toward children of families, churches, the market, and the community. Many Black youth who receive intensive training in their history, culture, and heritage, connecting with the home, and church school while being actively involved in community training on a regular basis, will make positive decisions concerning life choices. The ability to use skills that lead to better life decisions will probably result in a reduction in youth drug use and fewer teen pregnancies. Positive signs are already evident of the changes in attitude and student attendance among our youth.

African American children grow up in communities with distinct boundaries and culture. Certain characteristics peculiar to their culture have roots in West Africa and contain implications for the way in which Black children learn and think. Therefore, Black children need an educational program that recognizes and incorporates into the learning process their strengths, abilities, and culture. The intentional focus of this Community Youth Ministry was the planned connection with the home and church school by developing curriculum offerings that focused on African American history, culture, and heritage. Such a planned program dramatically reduces negative social habits among youth. Whenever a person knows self, protection takes place. When a person protects self, love is shown in many positive ways. When love is shown to self, positive moral decisions are more likely to be made, and there is a greater chance that drugs, illicit sex, and other demoralizing habits will not be on a person's "to do" list. Knowing ourselves and whose we are through the study of our history enables us to cherish our rich cultural heritage.

It is our objective to help young people feel good about themselves. The study of their history, culture, and heritage would improve their self esteem. There are numerous other ways to enhance the self-concepts of youth. Among them is the established fact that African American families and their children experience a unique cultural configuration. Therefore, it becomes important to include within the study of Black children, a perspective that comes from the study of cultures and cognition.[2] Data shows that cultural patterns influence the way information is perceived, organized, processed, and utilized. Consequently, a discussion of the growth, development, and cognition of African American youth must take into account that culture is one of the greatest environmental variables.[3]

In their study of minorities, Baratz and Baratz focused their research on teaching African American children to read. They support the position that Black children grow up in a distinct culture that gives rise to distinct behavioral characteristics that are often ignored in the educative process. These researchers say, "Black children do not need as their first priority smaller classes, intensive social programs and so forth. What they need most is an educational system that recognizes their abilities and their culture, that draws upon these strengths and incorporate them into the teaching process."[4]

Michael Cole, a researcher of cultural influences on cognition, shares the opinion that we must not only understand the culture of Black children, but we must know their

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[2] Janice E. Hale, *Black Children Their Roots, Culture, and Learning Styles* (Baltimore, MD: John Hopkins University Press, 1982). xxii.

[3] Ibid., xxiii.

[4] S. S. Baratz and J. C. Baratz, "Negro Ghetto Children and Urban Education," *Social Education*, (1969), 33: 400-404.

learning style. In short, we must combine ethnography and experimental psychology in the service of understanding the relations between culture and thinking.[5]

The Community Youth Ministry instructional program correlates highly with the research on Black children and their learning styles. We contend that children learn best when they are learning positive things about themselves and about people who look like them. At one time in recent history, the Sumter County Museum had very little information concerning Black people. This fact begs for an answer. Were there no Black people in the early history of Sumter County? Were there no interests worthy of inclusion from an entire race of people (African Americans)? In an effort to provide at least one answer to the above questions, the Sumter County African American Cultural Center was organized. This vision has proved to be worth the effort and has had a significant impact throughout the community. Since this Black history venture began, many Black artists have had the opportunity to display their art at the once all-white gallery and museum in Sumter, South Carolina.

The Cultural Center has also become a tourist attraction. The documented visits to the Center in the past two years are encouraging. While we have visitors to the Center every month of the year, August is the leading month for tourists. September and May are the next most popular months for visitors. Fifty-five percent of the visitors to the Center are during the first through the fifteenth of the month. Most of the visitors like to visit during the morning. Thirty-five percent of the visits are during the afternoon, and only fifteen percent of the visitors request to come during the evening. Saturday has been the most popular day for visitors. Wednesday is the next most likely day for visitors, closely

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[5] Michael Cole, *et. al.*, *The Cultural Context of Thinking and Learning* (New York: Basic Books, 1971), 1-3.

followed by Thursday. The majority of the visitors spend an hour at the Center. Some spend more than two hours. A few spend in excess of three hours. This statistical data is pertinent to know as we progress with the application for nonprofit status. This information has also been encouraging to the staff and students who visit frequently. These are some of the statistics that are important to this model and also part of the beginning of this venture.

The motivation for working with youth and the history of my ancestors go back to experiences as a youth in my home community. During my young years, adults from the community, the church, and within my home spent significant hours training and helping to enrich the quality of life for the children. As a result of these fun and educational times, a love of working with children became a lifetime of fun and a career that lasted more than thirty-one years. This love of working with children has not been extinguished. I still have a burning desire to spend time training and enriching the lives of youth. Within my home, the significance of educational values was instilled early. There was always a keen sense of the spiritual on my mind. We were taught that Jesus wants us to "be all there" in our service to humanity. It is these same kind of values we seek to instill in the youth with whom we work.

When I was twelve years old, I realized that there was a call on my life to begin a special journey. This spiritual journey has lasted for more than fifty years. It has been a walk of faith and a steady climb. Though the path was rough and rocky, I have enjoyed the entire journey. Spiritual discipline has been a way of life for many years. I realize that, beyond a shadow of doubt, God is only a prayer away. The constancy of prayer in my life is unending. The presence of the Holy Spirit in my mind, body, and spirit is a solace. My entire spiritual journey has been so directed. A daily effort is made to show myself

approved by studying and meditating on God's word. I know what it means to fast and pray in secret. I also know what it means in the Scripture to read, "For where two or three are gathered in my name, I am there among them: (Matthew l8.20 NRSV). I have tried it and it works! I am convinced of the power and greatness of God to move any mountain and straightened any crooked path. God is good and his mercy endures to all generations!

The fact that I am a student in the Doctor of Ministry Degree Program at United Theological Seminary, in Dayton, Ohio is an assurance of the power and goodness of a true and living God. I am thankful that there is still excitement, nourishment, and blessings in study. My conscience convicts me to "be diligent in rightly dividing the word of truth." Therefore, I am and will continue to study as long as I live.

I have chosen to work with youth in my area of ministry because I enjoy working with children and feel the call of God to do so, as I have for so many years as a teacher. After sharing and training youth for a career in the public schools of South Carolina, the success of working with them without being burned out speaks well for continuing the service. The young people I am privileged to serve still have a sparkle in their eyes and an excitement for learning. It is very difficult to discontinue a successful journey.

The context of the model is a community venture known as Tri-View Place. The name suggests a view from three vantage points, the past, the present, and the future. This site has an interesting history under the present owners. First, it housed an Indoor Flea Market that made a modest impact, but the interest in such an endeavor waned. Next, there was an Indoor Produce Market. This venture was to be a coalition of merchants under the same roof. Success evaded this attempt. Finally, there was *AWANA*. A vision led to this faith-based youth ministry. The acronym *AWANA* is based on Second Timothy 2.15, and means Approved Workmen Are Not Ashamed. This ministry was successful and

attracted enormous community interest and support. In its short history at this location, the *AWANA* Club soared to win State honors among participating churches. But the sudden illness of my mother demanded my full attention to her care. It was not possible for me to care for her and meet with the club. However, God used the time with mother to open greater doors to brighter visions. Hence, the Sumter County African American Cultural Center was founded.

The goal of this future nonprofit organization is to obtain the designation of Historic District in the South Sumter area and eventually construct a multi-level facility on the grounds of Tri-View Place. This ultra modern facility will have a far-reaching effect on a race of people (African Americans) with known connections from South Carolina to Africa and maybe around the world. The old building was remodeled. It is now the Cultural Center for African Americans. It reveals a community mission to Preserve and Promote African American History, Culture, and Heritage in Sumter, South Carolina.

In Genesis, we are told that humankind was the first formed "in the image of God," the image of love. But as we move from myth to human history, the image of God within us becomes dim or forgotten, distorted or obscured. From the moment of birth, other powers imprint our souls with images less than divine. Spiritual communities have long recognized how difficult it is to affirm the reality of love when history and our own biographies offer so much evidence of division, destruction, and death. So, spiritual disciplines have been developed, daily practices that enable us to resist these deformations of self and the world, recalling and recovering that image of love that seems hidden or beyond our reach. Through the disciplines of spiritual formation, we seek to be reformed

into our original created image.[6] The image also bears upon the fact that every human being has a right to material satisfaction, which relates to economics.

As we stand on the threshold of the Promised Land of the South Sumter community, we are eager to become obedient travelers into the transformed land of milk and honey (economic security). We can see the old ghetto fading as we drive down the Manning Avenue thoroughfare. Even though the demographics of this area paint a gloomy picture, help is on the way. It is here that I find it necessary to reflect on the much-read book, *In His Steps,* by Charles M. Sheldon. This book heightens my spiritual insight. I believe that, if Jesus came to Sumter, South Carolina in a physical body, He would surely come to visit South Sumter. Since God has directed me to this area to serve, I am constantly reminded of what I promised as the call on my life was realized. The promise was to go where He wants me to go and do what He wants me to do. Another promise was to go with Him all the way. I have been faithful to those promises.

The demographics show that South Sumter encompasses all of Census Tract 16 as well as a large portion of Tracts 13 and 15. The area has deteriorated over time and has less than adequate housing and living conditions. It is nonetheless home for nearly 5,000 residents. This area has the highest concentration of African Americans in the State of South Carolina. The population of South Sumter, as defined in the Revitalization Plan, is 98% Black. Only a small percentage of white people and still fewer people of Spanish origin live in this community of nearly 4,800 Black people. It is located in the southeastern section of the county, and the greater portion of it is separated from the city by railroad

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[6] Parker J. Palmer, *To Know As We Are Known: Education As A Spiritual Journey* (San Francisco, CA: Harper Collins Publishers, 1993), 17.

tracks and an overhead bridge. In other words, this area is referred to as "across the tracks."

Prior to integration, South Sumter was a thriving community of small Black businesses situated along its main thoroughfare, Manning Avenue. Many of the former businesses are boarded up and its present unsightly state offers little to entice prospective businesses and commercial developers. Its only supermarket closed its doors a few years ago. Since then, City and County Government purchased the property for use as a Community Resource Center. Tri-View Place is located adjacent to this center. With all the negatives that are present in this part of the city, the area still has a certain vitality that, when nurtured, enhanced, and marketed, could encourage redevelopment activity. Remember, there is a built-in market of nearly 5,000 residents. Recently, some good news came to the area. Construction began on a Mall Complex. This development is located on the western corner of Manning Avenue, across the street from Tri-View Place. This new business complex has the potential for positive commercial growth. With the possibility of new jobs in the area, the unemployment statistics should look more favorable.

Drop-out Statistics: Youth who live in the South Sumter target area primarily attend District Seventeen City Schools. Drop-out information for the district for a six-year period reveal that a total of 731 students in grades nine through twelve were either expelled or dropped out of high school during that time. Of this total, 467 or 64% were Black males, 155 or 21% were Black females, 92 or 13% were white males, and 17 or 2% were white females. The numbers have changed since last year, but the percentages remain the same. School officials indicate that at least 200 or 35% of the Black students reside in South Sumter.

Unemployment Statistics: According to the Labor Market Information Group, the unemployment rate for youth, ages sixteen through nineteen, in 1997 was 23%. The rate for November 1997 was 8.3%, while Sumter County's unemployment rate was 8.9%.

Prison Statistics: Sumter County Correctional Center data reveal that 2,191 youth between the ages of seventeen through twenty-four were incarcerated during the period April, 1998 through April 1999. Of this number, 1,294 or 61% were Black males, 493 or 23% were white males, 268 or 15% were Black females, and 23 or 3% were white females. Correction Officials estimate that 90% of those incarcerated did not have a high school diploma and that more than 85% were arrested for alcohol and drug-related offenses or were under the influence of alcohol and drugs when arrested.

The boundaries for the area as defined by the South Sumter Revitalization Plan include West by Guignard Drive, East by the Boulevard Road, South by Turkey Creek, and North by Liberty Street. According to CHAS[7], the South Sumter Community has many abandoned, decaying, and poorly maintained businesses, mostly along Manning Avenue. Contributing also to the rundown condition of the South Sumter Community are the many overgrown lots and yards. Some of the structures have burned and should be torn down or rehabilitated. There is a definite need for replacement housing and business development in the area. Water and sewer services have been improved through HUD'S CDBG Program. However, there are still many areas that need sewer services. Unimproved streets add to the unsightly condition as well as poor street lighting and unkempt sidewalks. Housing conditions are described in the plan as deplorable. Substandard, deteriorating, and dilapidated housing make up 43% of the housing for

[7] Comprehensive Housing Affordable Strategy, 1999.

single families in South Sumter. Additionally, overcrowding is a problem in this depressed area. It is not uncommon to find exceptionally large families and extended family members living in the same housing unit, with no regard for separate sex sleeping accommodations. This type of setting is conducive to unsanitary living conditions, domestic violence, and child abuse.

The Home

What happens in the home can make or break children. The first and most important teacher of the child is in the home. The first human role model for the child is in the home. The home is the birthplace of parenting. When we examine parenting and how it develops the atmosphere in the home, we discover that it is the most important responsibility, compared to other occupations, because parenting is the foundation for developing what God has created, man and woman.[8]

When Adam and Eve had their first children, Cain and Abel, God immediately put the responsibility on parents to raise their children. If one looks in the Old Testament, in the book of Genesis, and throughout the New Testament, God required the Israelites who were parents to teach their children what God had done for them, to train the child to know how God provided a way when they were in bondage in Egypt. God fed them with manna and provided them with water when they were in the wilderness. God provided protection for them, especially when Pharaoh's army was about to destroy them. Exodus 14.13 records, "but Moses said to the people, 'Do not be afraid, stand firm, and see the deliverance that the LORD will accomplish for you today, for the Egyptians whom you

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[8] Reginald L. Hudson, *From The Cradle To The Grave: What's Happening To Our Children?* (Mukilteo, WA: Wine Press Publishing, 1996), 89-90.

see today you shall never see again.'" Parenting is being able to develop, shape, and instill moral, ethical, and spiritual values within children as they mature. Therefore, the atmosphere of the home becomes a foundation and prepares children for the world that is ahead.[9] The home is the first and most significant setting for teaching children. It houses the most important unit in society, the family.

According to Schaeffer, the family is an ever-changing unit. She gives the following comparison of the family:

> A Christian family is a mobile blown by the gentle breeze of the Holy Spirit. This is not a romantic idea; it is in accordance with what the Bible teaches is possible. Each member of the family is born again, is indwelt by the Holy Spirit. If this takes place, one can picture the Christian family as constantly changing from month to month, year to year, with the mix never the same, age wise, interest wise, intellect wise, never static, with always fascination in discovering new points of communication as human beings are growing and developing. A mobile—blown by the breeze of the Holy Spirit.[10]

Without this ever-changing unit, the family and society would be nonexistent. Just as a mobile is a moving, changing collection of objects constantly in motion, yet held within the framework of a form, the framework of a family gives form. This form starts with a man or woman, a mother and father. Because every individual is growing, changing, developing, or declining—intellectually, emotionally, spiritually, physically, and psychologically—there are never two days exactly the same in the family. A family is a mobile. A family is an exciting art career, because an art form needs work.[11] The family holds the key to the moral and spiritual development of children.

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[9] Ibid., 91.

[10] Edith Schaeffer, *What Is A Family?* (Old Tappan, NJ: Fleming H. Revell Company, 1975), 1.

[11] Ibid., 3.

It is the goal of this research project to connect with the family as the core and most important unit of the Community Youth Ministry. The family in this ministry is God's mobile that can produce. The family is constantly changing patterns, affected by each other and helped by each other. A successful family is real in space and time and history, with roots in the past and stretching out into the future. Is this something to be dropped, broken, kicked, cut down, belittled, and lost to the twentieth century, unheard of by the twenty-first century?[12] No!

People need to experience the beauty of being a part of a mobile. People who have never known such beauty to exist need to see it taking place. If human relationships are to be beautiful on a wider scale—church, community, and state—the individual families making up society have to be worked on by someone who understands that artists have to work to produce their art. It does not just fall down ready-made from the sky! Our goal is to provide space for the art form to produce its art in the Cultural Center. The family is a formation center for human relationships.[13] The family is a place where children should learn that human beings have been made in the image of God and are, therefore, very special in the universe.

The Bible tells of things that children should be learning at an early age in order to find out how human beings are to treat other human beings, whether they are in the personal family, God's family, friends, neighbors, or what might be called enemies. God gives the basic teaching in the Bible that guidance by example is manner of instruction. None of the family members will be perfect. Children should know that adults do not

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[12] Ibid., 5.

[13] Ibid., 69.

always carry out what they should in how the Bible teaches them to behave. Children should know that mistakes are made and that parents fall into sin at times. Apologies should be made to small children by parents. The understanding of what an apology is and what forgiveness is should be a two-way process from the very beginning. Pretending perfection immediately teaches falseness and rationalization of mistakes. Biblical teachings should be given and discussed, along with a day-by-day pointing out of where one or another teaching can be practical and where we may have acted contrary to the Bible.

Love is one of the basic commands that the Bible gives concerning human relationships. Husbands are to love their wives. Christians are to love each other. People who are in the family of God are to love their neighbors (representing the ones who are not believers). We are to love our enemies. Love is a basic ingredient of human relationship that is to be taught in the family. The family is the formation center for knowing how to love, how to express love, and what love is all about. How? By memorizing verses of the Bible? Yes, that is helpful. By discussing the real meaning during mealtime? Yes, that will help, also. A family is a formation center for human relationships, worth fighting for, worth calling a career, worth the dignity of hard work.[14]

A family is a well-regulated hospital, a nursing home, a shelter in the time of physical need, a place where a sick person is greeted as a sick human being and not as a machine that has a loose bolt or a mechanical doll that no longer works, to be shoved aside because it is no more fun, nor is it useful! The family is the foundation unit of the home and the central component of this ministry. Therefore, this ministry and the church

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[14] Ibid., 88-92.

school have joined the family within the context of the community to save our children. We seek a better working relationship with the Church in this effort.

The Church School

The Black Church has played a significant role historically in the spiritual, physical, and economic development and advancement in the lives of African American people. The Black Church has maintained a clear prophetic tradition as part of a priestly function throughout its history.[15] The genius of the Black Church is that it has brought a people through the torture chamber of the past centuries. It has sustained black people throughout the history of the black man in this nation with a gospel that has been interpreted without the dichotomy of social-religious, soul-body, priestly-prophetic categories. It declares that God's humanizing activity in the world is the tearing down of old systems that dehumanize and enslave and the building up of new structures and instructions to make the ordering of life more just, peaceful, and human.[16]

For centuries, the Black Church has provided a community and an atmosphere where people could be affirmed and accepted as they were. One of its major strengths was that it provided a place where the status and dignity of even the lowliest person could be affirmed. A janitor could become a deacon of the church and a domestic worker could become head usher. Hence, the invisible people, who were not recognized and often rejected by the larger society, received status and recognition in this institution. On the other hand, a major problem for many contemporary black churches is the

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[15] C. Eric Lincoln, *The Black Experience in Religion* (Garden City, NY: Anchor Press/Doubleday, 1974), 309-312.

[16] Ibid., 315.

disproportionate focus of their programs and efforts on adults. More attention needs to be paid to the education and socialization of black youth. Black churches can begin with the religious education that is within their control, especially with the Sunday School (Church School in this model) education and literature.[17]

It seems that Black youth, especially young children, have become a kind of afterthought in the church's schedule of significant ministry. While church schools continue as a traditional part of the typical black church, many perform functions more akin to babysitting than education and socialization. Next to the home, the Church is in the best position to provide a sound faith-based instructional program for the children God has placed in her care. Our goal should be to be a positive force in providing such services. This model is an intricate part of High Hills Baptist Church School curriculum. The church school needs to make better selections in choosing literature for training youth. It is very important for Black children to see pictures of themselves in books they read. It speaks volume about the importance of being included. Pastors need to be leaders in providing for the children in the congregation. Too many black pastors do not concern themselves with this aspect of ministry, but delegate the religious education of their youth to someone else.[18]

Along with the Church, a number of other institutions touch the child's life directly and the strength of these institutions within a community provide a protective web around children and youth. Private and public schools, congregations, and other voluntary organizations provide religious and basic education, cultural experiences, supervised

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[17] C. Eric Lincoln and Lawrence H. Mamiya, *The Black Church in the African American Experience* (Durham, NC: Duke University Press, 2001) , 317.

[18] Ibid., 316.

activities, physical and artistic development, and connections to adults who help guide a child's future. The health of a community is almost directly measurable by the strength of this web. In economically thriving communities, this organizational life is usually strong; in materially poor communities, it is often thin or nonexistent. Often, the congregation is the last voluntary organization left in a poor community, and therefore, carries the weight of the community's hope.[19] Our Community Youth Ministry joined with the church school and the home on a voluntary basis to help rescue our youth. Couture says that "the Church also has an obligation to teach youth about the contributions of our race. If we do not teach them this, from where are our kids going to get it."[20] In addition to the question of religious education and church schools, Black churches and many families need to consider changes in the larger social systems that affect the socialization of black youth, particularly in the media and public schools. It is when all these units of society begin to work together for one single cause, our youth, that we will make the right connection.

The Connection

Families are splintering around us, our children are becoming alienated from their great cultural heritage, and our leaders seem increasingly out of touch. Yet, according to Gordon B. Hinckley, one cannot lose hope. The solution lies within ourselves, our families, and our faith.[21] Black children are educationally at risk. The education of black children must be approached from the point of the cultural differences that derive from

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[19] Pamela D. Couture, *Seeing Children, Seeing God—A practical theology of children and poverty* (Nashville, TN: Abingdon Press, 2000), 100.

[20] Lincoln and Mamiya, *Black Church in the African American Experience*, 318.

[21] Gordon B. Hinckley, *Standing for Something: Ten Neglected Virtues That Will Heal Our Hearts and Home* (Durham, NC: Duke University Press, 2001), 317.

African heritage. Yes, the black child is in a crisis situation in this country. No one agency or unit can adequately respond to his/her needs with success without the active participation of the home, the church, the school, and community agencies. A review of our current government reveals that it is not committed to the development of youth. Congress is attempting to wage an all-out war at the expense of children, seniors, the poor, the underprivileged of this country, and the world at large.

What congress is doing in its war cry is also showing negatively toward health care. Other areas that suffer are: after school care, and youth programs that are being under-funded, while the politicians are concerned with destroying elections to increase earnings and positions of power. The South Carolina Public School System is asked to provide quality education and raise test scores while funds and programs are being eliminated as a means to provide a balanced budget.

We have made the connection the focal point of our concern. It is incumbent upon black professionals to identify the intelligence found in black children and to support the pursuit of their strengths. We must also, as a community, begin to intercede for black youth with those who would exploit their talents. Unfortunately, at one end of the continuum, many black youths are locked out of the mainstream. On the other end, many are exploited by the music and athletic industries. We need to help a larger number of black children discover and develop their intelligence. We need to circulate the economic profits from black talent through the black community as many times as possible by gaining greater influence in those industries that market black talent.[22] This is the connection that makes a significant difference among Black people. This is how real

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[22] Hale, *Black Children Their Roots, Culture, and Learning*, iii.

progress is measured, in dollars and cents. We talk a very good game, but until we can put our money where our talk is, we are just chattering. Economic empowerment is measured with money and that is a fact. We have addressed this empowerment issue by providing training and employment opportunities for youth in the South Sumter community.

In summary, when it is established that many African American families and their children experience a unique configuration, it becomes important to include within the study of African American children a perspective that comes from the study of culture and cognition processed and utilized. Consequently, a discussion of the growth, development, and cognition of the Black child must take into account that culture is one of the greatest environmental variables.[23] We have made this the key to the development of this Community Youth Ministry. We have found that youth are interested in their history and in the life and living habits of their ancestors. They have not been provided this opportunity in the public schools nor in their homes and community. Our effort is one of the first of its kind in Sumter. Already, this effort has caused many more culturally diverse productions to come to our city. It is time for Black people to take pride in themselves and to collect and preserve documents and artifacts relevant to their culture and heritage. This is the project we have begun and continue to develop.

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[23] Ibid., xxii.

CHAPTER TWO

THEORY AND MODELS OF YOUTH MINISTRY: A LITERATURE REVIEW

The quality of the future depends on our own actions and how we raise our children.[1] The youth ministry that successfully addresses the needs of African American youth supports an educational process that includes black culture in a way that does not ignore the diversity of students of African descent. Such a ministry purposely points scholars and educators toward cultural elements in religion and education that may create success for black children and white children.[2] The time has come in our history for black scholars to be supported financially in researching and demonstrating culturally-based solutions to our problems. School districts and governmental agencies throughout the United States seek to receive analysis of the achievement gap between black and white children in the form of consultation, speeches, and in-service training, but funds for systematic empirical development of consultants' perspective has not been forthcoming.[3]

The effectiveness of a youth ministry is closely tied to the formal curriculum.[4] When we speak of a written curriculum, we normally mean the textbooks that are used.

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[1] Hale, *Black Children Their Roots, Culture, and Learning Style*, 195.

[2] Ibid., 196.

[3] Marian Wright Edelman, *The Measure of Our Success* (Boston, MA: Bacon Press, 1992), Front Cover.

[4] Linda Boggs and Joseph D Allison, *Concerned Parents: You Can Help Your Public Schools* (Cincinnati, OH: Standard Publishing, 1986), 55-56.

However, it also includes library books, supplementary texts, audiovisuals, field trips, and anything that is a part of the planned program of education in the church or at school[5]

Literature Review

There are many excellent resources that guided the development of this Community Youth Ministry. The ones that proved to be most useful are listed below. The narrative gives some of the reasons why these resources were used. First, Thomas Lickona, Ph.D., tells us what it takes to raise good children. His book offers the moral development approach to raising good children.

Lickona shares ten 'big ideas' that make up the moral development approach. These ideas assisted us in the instructional approaches used during youth training. They are: Morality is respect, but that is not all it is. It is also a religious part of being good. Teach youth values like love of God, faith, worship, and prayer, he admonishes. Even though respect is not all there is to morality, it is central and it is something that all people, whatever their other beliefs, can agree on.[6]

There are a lot of good kids who are not in trouble and we can be thankful for that. But as we addressed in this project, there are alarming signs of widespread decline of morality among young people. Consider the following alarming signs: l. Juvenile crime, 2. Disrespect for authority, 3. Violence and vandalism in the schools, 4. Children's cruelty to each other, 5. Cheating, 6. Self-centeredness, 7. Drugs and drinking, and 8. Teenage sex.[7] In addition to "Morality is respect," the other "big ideas" that make up the moral

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[5] Ibid., 57.

[6] Thomas Lickona, *Raising Good Children* (New York: Bantam Books, 1985), 9.

[7] Ibid., 6-7.

development approach are: "Kids Develop Morality Slowly, And In Stages. The second big idea is that morality of respect also doesn't burst forth, fully formed, at a particular age. Instead, it develops slowly. The story of that development is one of the great dramas of human growth, and one of the major contributions of developmental psychology to our understanding of children.[8] The third 'big idea' is Respect Kids And Require Respect In Return. One of the most basic ways to develop kids' respect for themselves and others is to respect them and require respect in return. Treating kids with respect means treating them like persons. Treating kids like persons means trying to be fair with them. Being fair means relating to kids at their level and making some allowances for the immaturity of their developmental stage. The fourth "'big idea" is to Teach By Example. This means to practice what we preach every day. Teaching kids respect by respecting them is certainly one way to teach by example. When we respect our children, we're letting our actions say what we think is the right way to treat other people. But teaching by example goes beyond how we treat our children. It has to do with how we treat each other as adults. It has to do with how we treat and talk about others outside the family—relatives, friends, and strangers.[9] The fifth "big idea" is Teach By Telling. We teach directly by telling. We need to practice what we preach, but we also need to preach what we practice. We do not have to be perfect to teach by telling. We can say to children, "We do the best we can. We do not know everything. We have made our share of mistakes. You will make some, too. But we want to tell you what we have learned." We can tell kids what we believe without playing God. We can and should guide and instruct, listen and advise.[10]

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[8] Ibid., 10.

[9] Ibid., 18-20.

[10] Ibid., 22.

The other five "big ideas" that make up the moral development approach are: Six, Help Kids Learn To Think. We help our kids become moral persons by helping them learn to think. Seven, Help Kids Take On Real Responsibilities. We can help kids learn to act morally as well as reason morally by helping them take on real responsibilities. Eight, Balance Independence And Control. Independence is not enough and control is not enough. Kids need both independence and control throughout their development, from toddler-hood right through the teens. This is a key principle of parenting in the moral development approach. Nine, Love Kids And Help Them Develop A Positive Self-Concept. We raise good children by giving them the kind of love that helps them develop a positive self-concept, a sense of their worth, and an inner strength. Love is important for many reasons. It binds us to each other. It makes us part of the human family. But most important for our self-concept, being loved helps us to love ourselves. The Biblical command to "Love your neighbor as yourself" recognizes that in order to be a good person, we have to first feel good about ourselves. We have to have a sense of our own value as persons.

Loving our children is the most basic way we can help them develop a positive self-concept. But there are other ways, too. We can help them to develop their skills and talents and to take pride in what they can do. That is an important source of self-esteem. We can encourage them to find friends who accept them for the person they are. We can point out their good qualities, strengths they might not be able to see themselves. We can praise and appreciate more than we criticize and complain. People who do not feel loved, who do not have their own needs met, have trouble being open to the needs of others no matter how high their capacity for moral reasoning. Their cup runneth short.

So give children attention, support, and time. Help them develop a sense of themselves as good and competent and independent persons who can stand on their own feet and do not need the group's approval at any price. Help children feel loved.[11] Foster Moral Development And A Happier Family At The Same Time.

Eugene C. Roehlkepartain shares proven tips from over forty youth ministry veterans. The book assisted in developing the action plan for this ministry. It also helped with the assessment forms for data collection from students, parents, and teachers. This is an excellent and useful resource. Chapter six offers very important information for designing a youth ministry. The author noted that urban teenagers have been the focus of a great deal of research and concern in recent years. Search Institute summarized much of the research. The following is a summary of the research as reported in this book. "Despite increases in opportunity inspired by the Civil Rights Movement of the 1960s, that progress has now slowed to a crawl, they are said to be being shaped by our culture into a permanent underclass."[12] David Claerbaut notes that African Americans are the only minority group that did not come to this continent by choice Their history has been one of humiliation, oppression, and prejudice. Claerbaut further notes, "To expect any group to endure 350 years of assault and be any where but at the lower end of the social and economic structure is unrealistic. That blacks have even survived is testimony to their fortitude and character strength. They have not only survived, but have developed a

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[11] Ibid., 24-29.

[12] Eugene C. Roehlkepertain, *Youth Ministry in City Churches* (Loveland, CO: Thom Schultz Publications, Inc., 1989), 69.

culture in language, food, drama, sports, and music that is abundant in diversity and impact."[13]

It should be noted that not all research about black teenagers is negative. Analysis of surveys of high school seniors found that blacks had lower usage rates of cigarettes, alcohol, marijuana, and cocaine than whites. Also, recent economic gains by African Americans have made the black middle class larger than the black lower class. According to a Rand Corporation report, the middle class has grown to fifty-six percent of the total African American population.[14] The Rand Corporation report concluded, "The growth and size of the black middle class has been so spectacular that as a group it outnumbers the black poor."[15] Yet concerns persist based on other trends. Experts point to the deterioration of support systems like the family, school, and work as primary factors behind the growing concerns about poor black teenagers. At the base of all of these problems is the overriding issue of poverty.

Darrell Freeman shares strategies for investing in youth. He says we have the assurance that only through the power of God and the hope we have in fellowship with Jesus can we handle the task of saving our youth. Substance abuse is the number one social, economic, and health problem in the black community. It robs us of family life, cultural traditions, and a sense of community life. Substance abuse has been linked to three areas: deprivation, racism, and stress. Chester Pierce, a psychiatrist has indicated that life

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[13] David Claerbaut, *Urban Ministry* (Grand Rapids, MI: Zondervan Publishing House, 1983), 151-154.

[14] Roehlkepertain, *Youth Ministry in City Churches,* 69.

[15] David Gelman with Karen Springen, "Black and White in America," *Newsweek,* (March 7, 1988), 18-25.

in the urban ghetto is often characterized by an extreme mundane stressful environment.[16] By extreme mundane stress, Pierce refers to stress that leaves no rewards or relief from a constantly stressful search for survival from one day to the next. Unemployment, high level of noise, and environmental pollutants add to the stress of black adolescents. A cloud of hopelessness hovers over those who reside in the African American urban community. Substance abuse becomes an escape mechanism to enable the adolescent to continue to function at a minimal level. Researchers have found that liquor stores and drugs are the most common form of small business in the black community. This is unfortunate. On almost every other block of an urban city, a liquor store or outlet can be found.[17] It is no different in the South Sumter Community. Within six blocks of the Cultural Center, there are five liquor stores and possible outlets for drug abuse. This is unfortunate, but true. It demonstrates the need to provide as many positive alternatives for youth as possible. We must provide a better way for our youth to become trained and gainfully employed.

Couture, in her book, reminds us that poverty is a social, economic, and political problem of enormous proportions and complexity, and that children are its most vulnerable victims. The author brings to the issue a strong academic background, a deep personal commitment, and a breadth of compassion that encompasses all of God's children. She poses an all-important question: What do children need from us that arises from our sense of being made in the image of God? It has long been established that children need unconditional love. This is what many psychologists have called an

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[16] Darrell Freeman, Sr., *Investing in Our African American Youth: Can You Handle It?* (Wilmington, DE: True Bible Institute Publishers, 1994), 101.

[17] Ibid., 102-105.

"irrational commitment to the well-being of the child." This allows parents and extended family relations to transcend the irritabilities of children's lives.

This irrational commitment tests adults many times over the course of a child's life, but is never in doubt, providing a structure for basic trust and hope. Usually, we are irrationally committed to our few biological or adopted children. When Christians have expanded the commitment to biological children to make an irrational commitment to all children, it is often because they understand all children to be made in the image of God. They find the face of God in the face of each child.[18] Our Community Youth Ministry gives children a glimpse of what they need from the home, the church and the community. As their culture is acknowledged through the training we provide, they learn that they need unconditional love and quality time.

Another resource that was useful in this youth ministry was a book by Carolyn C. Brown, *You Can Preach To The Kids Too!* In this book, Brown gives several reasons why children need to hear sermons. First, we should preach to children because they need to experience hearing and thinking about God's Word as part of the congregation of God's people. Second, we should preach to children because they need to hear God's Word from the leader of their group (congregation) and with their group. Next, we need to preach to children because they need to hear that their lives and their problems are part of the life and concerns of the whole congregation of God's people. Then, we must preach to children because God loves them and needs them to do the work of the Kingdom NOW. It is one thing to study the Word in Sunday school, but it is another to be called, through preaching, to live out that Word as one of God's people.

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[18] Couture, *Seeing Children, Seeing God,* 51.

Finally, we need to preach to children because they want to be preached to. Elementary-school-age children are focused outward on the world. They come to worship, ready to be full participants, and want to understand. This situation offers a window of opportunity between the ages of six and eleven when it is not only possible, but highly desirable to help children become full participants in worship and, yes, even to become sermon listeners.[19]

In his book, *The Mis-Education of the Negro,* Woodson contends that the Association for the Study of Negro Life and History has no special solution for the race problem except to learn to think. No general program of uplift for Negroes in all parts of the world will be any more successful than such a procedure would be in the case of members of other races under different circumstances.[20] What will help a Negro in Alabama may prove harmful to one in Maine. The African Negro may find his progress retarded by applying "methods used for the elevation of the Negro in America." A thinking man, however, learns to deal wisely with conditions as he finds them rather than take orders from someone who knows nothing about his status and cares less. At present, the Negro, both in Africa and America, is being turned first here and there experimentally by so-called friends who, in the final analysis, assist the Negro merely in remaining in the dark[21]

It is the expressed purpose of this youth ministry to teach children to think for themselves. The situations they are in may change, but the fact that they are to observe

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[19] Carolyn C. Brown, *You Can Preach To Kids Too!* (Nashville, TN: Abingdon Press, 1997), 19.

[20] Carter G. Woodson, *The Mis-Education of the Negro* (Trenton, NJ: African World Press, 1998), 195.

[21] Ibid., 196.

what is happening where they are and think through the situation before making a decision, is a must. This can be accomplished. Our children will consistently make better choices in life as they learn to think for themselves in different situations.

According to Asante, author of *Afrocentricity,* the eyes of the African American must be on his own center because the eyes of the world are on the African American. The center of the African American is one that reflects and resembles him and speaks to him in his own language. These are the imperatives that the African American must address. These are the issues that Molefi K. Asante has confronted and has come out saying the right thing, knowing the right way, and praising the right God.[22]

Afrocentricity is African genius and African values created, reconstructed, and derived from our history and experiences in our best interests. If one understands properly African history, an assumption can never be made that *Afrocentricityi* is a back to "anything" movement. It is an uncovering of one's true self, the pinpointing of one's center, and it is the clarity and focus through which black people must see the world in order to escalate. Maintenance and survival are no longer adequate terminology to pass on to the next generation. Our presence in the future is undisputed, but neither maintenance nor survival will insure our propriety or prominence.

Afrocentricity is a concern for some, a possibility for others, and an imperative for the Africans of the world.[24] Molefi Kete Asante is professor and chairperson of the Department of African American Studies at Temple University in Philadelphia, PA. Widely recognized as the leading proponent of the Afrocentric perspective, Asante is the author of

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[22] Molefi Kete Asante, *Afrocentricity* (Trenton, NJ: African World Press, 1996), VIII.

[24] Ibid., VII-IX.

more than twenty books and over one hundred scholarly articles. He edits the *Journal of Black Studies, The Afrocentric Review,* and is a columnist for the *African Concord Magazine.*

This is another resource book for everyone who has concern for youth and the temptations of the drug culture in our cities. The authors are Kathleen Hamilton Eschner and Nancy G. Nelson. Eschner is an accomplished psychotherapist specializing in family therapy, chemical dependency treatment, and program development. Nelson is a family and children's counselor. She has led workshops to train parents, teachers, ministers and church professionals on how to prevent drug abuse among young people and their families. Their book, *Drugs, God & Me,* is an alcohol and drug abuse prevention program for junior high students and their parents.[25]

The above literature is related to the Community Youth Ministry model in many special ways. The title of the resource books and the analysis given tell a lot about how these works apply to this ministry. In each instance, youth experienced the Afrocentricity that the great prophets, Garvey, DuBois, Malcolm and others, had predicted. Afrocentricity is circular and it is transforming.

These youth have been changed from shy individuals into students with a sparkle in their eyes. They enjoyed learning new information about their history and their ancestors. These students have grown in their belief about themselves. Speaking with authority is natural for them, along with a presence that is professional. Spiritual and cultural growth seem to be natural for them.

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[25] Kathleen H. Eschner, and Nancy G. Nelson, *Drugs, God, & Me* (Loveland, CO: Lutheran Social Service of Colorado, 1988), 3.

Spiritual and Cultural Growth

Until recently, issues related to children have tended to be marginal in almost every area of contemporary theology. Systematic theologians and Christian ethicists have said little about children, and they have not regarded serious reflection on children as high priority.[26] What Tod Whitmore claimed about the Catholic Church can be applied to Christian theology in general: there is no well-developed social teaching on the nature of children and why we should care about and for them.[27] The absence of well-developed and historically and biblically informed teachings about children in contemporary theology helps explain why many churches often struggle to create and sustain strong programs in religious education and in child-advocacy ministry.[28] Little serious attention has been given to children in contemporary theology.

Assumptions about Christian perspectives on children are often shaped by recent and disturbing studies about the religious roots of child abuse. Some of the most familiar studies have exposed what has been called a "poisonous pedagogy" in some past and present strains of European and American Protestantism.[29] This type of inhumane pedagogy stresses the absolute obedience of children to parents, the sinful nature or depravity of children, and the need to "break the wills" at a very early age with harsh physical punishment. According to some of these studies, the idea that children are sinful and thus must have their wills "broken" is often supported by the notions that, since God

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[26] Marcia J. Bunge, *The Children in Christian Thought* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2001), 3.

[27] Ibid., 4.

[28] Bunge, *Children in Christian Thought,* 5.

[29] Ibid., 5.

punishes his people, parents must punish their children, and that obedience to God demands absolute obedience to parents, even if they are acting unjustly. This kind of religious reasoning and the emphasis on the depravity of children has apparently led, in some cases, to the physical abuse and even death of children, including infants. Most of these studies recognize that the Christian tradition is diverse and that Christianity has at times protected children and helped them to achieve wholeness. However, without further knowledge about what the church yesterday and today has said about children and without focused attention on children in contemporary theology, it is easy to assume that what Christian theology offers to contemporary reflection on children is at best irrelevant and at worst destructive. Several recent studies are beginning to provide a fuller picture of Christian views of children and to enrich theological reflection on them, thereby enabling theologians to contribute more fully to the debate about children today. This is especially the case in the areas of pastoral care, ethics, and the history of Christianity. For example, several ethicists and pastoral theologians, especially through the Religion, Culture, and Family Project headed by Don Browning, have generated a number of new studies that focus directly on the family and shed light on issues regarding children.[30]

Others are combining attention to gender equity or reproductive issues with concerns for children and the family. Some pastoral theologians, such as Herbert Anderson and Susan Johnson, are focusing more attention directly on the church's attitudes toward the treatment of children. They are also exploring more fully the spiritual formation of children and the role of parents in this formation.

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[30] Ibid., 6.

This book offered a critical examination of past theological perspectives on youth. This was done in order to strengthen ethical and theological reflection on youth today and to contribute to the current academic and broader public discussion on youth. The information Bunge shares suggests that the main task of historical theologians is to examine carefully and critically past theological positions and to outline their implications for today.

There are five main ways that the significance of children is understood in Jesus' teaching and practice. He blesses the children brought to him and teaches that the reign of God belongs to them. He makes children models of greatness in the reign of God. He calls his disciples to welcome little children as he does and turns the service of children into a sign of greatness in the reign of God. He gives the service of children ultimate significance as a way of receiving himself and by implication the One who sent him. Children acclaim him as the "Son of David."[31]

Mwalimu J. Shujaa states that knowledge and scholarship generated by African Americans are not learned in an effort to curtail the high attrition rates of students who do not complete secondary education and/or get pregnant. Becoming knowledgeable about one's culture is part of the manner in which cultures perpetuate themselves as knowledge about culture and history is passed on to the next generation.[32] The information, facts, values, stories, legends, ideals, mythology, etc. that are passed on inter-generationally provide students with the world-view/context through which they learn cultural identity.

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[31] Ibid., 36.

[32] Mwalimu J. Shujaa, *Too Much Schooling, Too Little Education—A Paradox of Black Life in White Societies* (Trenton, NJ: Africa World Press, Inc., 1998), 65.

The critical issue is the nature of the cultural and historical knowledge included in this process. Such knowledge can assist African Americans to place themselves and their history in the global history of humankind. This knowledge definitely demonstrates that people can engage in action to change societal structures in ways that result in the improvement of their lives. These are some components of an education that is liberatory.

Liberatory education expands one's horizon and challenges the cultural hegemony of the traditional canon: Therein lies its threat to the status quo. Perhaps this is why persons like Charles J. Sykes and Diane Ravitch are pushing for the recanonization of the "traditional" points of view. Liberatory education goes beyond the reductionist and reverse racist arguments that oversimplify and vulgarize its potential and purpose and, more importantly, limit or marginalize discourse.[33]

Curriculum development for liberatory education addresses such issues as the infusion of critical consciousness, incremental learning of various ages and levels, the selection of knowledge (e.g., of "the other") and pedagogical practices (i.e., how to teach.)[34]

The role of the African American scholar is multifaceted. These scholars provide members of the community with the heuristic skills they need to begin to take social action in their own interests and close the gap between the academy and the community. The African American scholar also generates and disseminates cultural knowledge.

This knowledge is shared in the academy and in the popular culture through a variety of means, including the production of scholarly writings, public discussion, media

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[33] Ibid., 66-67.

[34] Ibid., 68.

(newspaper and television broadcast), literary writings, and films. It is also the responsibility of the scholar/writer to not overlook the involvement of the African American community in the discourse. In turn, the African American community is ultimately responsible for the infusion of liberatory education efforts within its own community institutions such as churches, organizations, and community centers. The curriculum that is disseminated must provide students with the heuristic tools they need to read and evaluate critically what is presented to them by the dominant societal institutions and to make informed decisions that assist in improving their lives and the lives of those within their community.[35]While improving the lives of others, one has to also improve the self-image. If an individual does not feel good about self, it will be difficult to improve his/her life.

In order to empower another, positive self-concept must be developed. Kunjufu offers six major recommendations to assist with developing good positive self-images and discipline in black children. First, recognize that a problem exists in the development of African American children, and analyze why and by whom the problem is perpetuated. Second, African American children need to be given a frame of reference that is consistent with their culture. Third, our children should be encouraged to maintain curiosity and enthusiasm to learn. This can be achieved with mandated thinking skills. Fourth, self-discipline results from consistent adult role models that are complementary and assertive. Fifth, the first and primary teachers of children are parents who should develop a home program that enhances the development of the child's talents and increases the parent's possibility of developing responsible adults. Sixth, we must advocate and possess high

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[35] Ibid., 68-70.

expectations for the best services available to our children, create supplemental programs, and build independent institutions that further enhance the possibilities of developing positive self-images and discipline in black children.[36] Parents are the first teachers of children and their home becomes the first classroom, yet many parents do not plan exercises for their children, nor keep abreast of the class work brought home daily. Educators have frequently drifted so far from the classroom and the home that they have often been unable to relate theoretical paradigms to teachers and parents faced with developing children in the twenty-first century.[37] The problem of educating black children in the American context is as old as the presence of blacks in this setting. The question is also as complex as the experience of the African Americans.[38]

Many contemporary black scholars have continued to address this same question of educating the African American child. The liberation of blacks is effective education. We must emphasize "effective" because so much of our education has been virtually useless in accomplishing the objective of liberation. The process of "mis-education," as described by Dr. Carter G. Woodson in 1931, has continued to impede our progress as an educated people. Dr. Woodson's conclusion that the majority of educated blacks were all but "worthless in the uplift of their people," remains an issue of deadly accuracy. His analysis was that the seat of the trouble was in what African Americans were being taught.[39]

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[36] Jawanza Kunjufu, *Developing Positive Self-Images and Discipline in Black Children* (Chicago, Illinois: African Images, 2000), vii.

[37] Ibid., viii.

[38] Ibid., ix.

[39] Ibid., ix.

The problem described so accurately by Dr. Woodson over fifty years ago is even more of a problem as we enter the twenty-first century and find African American youth being not only "mis-educated" but actually "de-educated." De-educated means they are being systematically excluded from the educational system and/or being systematically destroyed within that system. This is an issue of great complexity and magnitude and it takes a thinker of considerable talent to tackle the numerous dimensions of this problem. Jawanza Kunjufu is such a thinker and his book addresses the issue of black education in a very readable and pragmatic way. This fresh approach is one that begins to propose some concrete resolutions for those problems. His solutions are ones that have relevance to the education of all children. The interesting thing about this approach is that it sees the black educational problem that is apparently aggravated by occurring in the context of an educational system that is already grossly inadequate. Even the people for whom the system has been constructed, find that it is inadequate.[40]

In addressing solutions to the discipline problem, he draws upon the best of the African ethos, e.g., the importance of spiritual orientation as the foundation for discipline.[41] This source is especially useful to the Community Youth Ministry in bringing together the spiritual, economic, cultural, and family components of the program. It supports my topic by providing practical current literature. The first step in developing self-image and discipline in black children is to determine how much we value it.[42]

In an effort to experience spiritual and cultural growth among youth, the church has another obligation. C. Eric Lincoln in *The Black Experience In Religion* says,

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[40] Ibid., x.

[41] Ibid.,x-xi.

[42] Ibid.,xi-xii.

> The excursion into black awareness is necessary in the process of self-identity. But it holds both peril and promise. The peril lies in the danger that blackness will become a panacea and will be sustained for the essentials of survival. The prime purpose of black awareness is to give answers to the question, Who am I?, to have pride in ourselves, our history and our ancestry. The promise that black consciousness holds is far greater than its perils. The promise is, if we share the recognition of the meaning of this moment in history, our blackness will become a gift that will deliver us to be brothers to all men, that will enable us to lead the way in building a new kind of freedom, man, and world. Our blackness, if properly used, will deliver us from the madness of the American power structure and make it possible for black Americans to remake society with patience, faith, and love, that the dark past has taught us. If with our gift of blackness we can achieve this, history will bless us for leading the fight for all humanity to have, not just equality as a right and a theory, but equality as a fact and practice.[43]

This is the role that destiny demands of the Black Church in these hours. Perhaps it is also the role against which the Black Church will be judged in the pages of history.

Models of Youth Ministry

Growth and Worship

The churches that have good worship services are generally the churches that also experience good growth trends. George Barna points out that children play a vital role in the growth of the church. Parents who feel that their children are welcome in the services are more likely to become members.[44] The question the literature raises is: "do children remain in the worship service with adults?" Lyle E. Schaller suggests that to keep peace among the senior members of the church a second service should be started to

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[43] Lincoln, *The Black Experience In Religion,* 193.

[44] George Barna, *User Friendly Churches: What Christians Need to Know About the Churches People Love to Go To* (Ventura, CA: Regal Books, 1991), 122-131.

accommodate parents with small children.[45] Schaller goes on to point out that two services also aid in the growth of the church. The question must be raised: does a service designed for parents with children fragment the total body of the church? Yes, it does fragment the church body in some ways. But the important thing is helping children to learn to worship God in a loving and caring environment.[46]

The Children's Message

In those congregations that have excused children from the main worship, the children's message or sermon should be introduced gradually. This will allow the adult members of the congregation to adjust to the presence of the children in the worship service. The children's sermon while geared to the children is also a message that many adults will find rewarding. It is suggested that the person giving the message be at the same level as the children so that eye-to-eye contact can be established. The children need to be in a position that allows them to face the speaker and not the congregation. If it becomes necessary to use a microphone, it is suggested that a lapel mike be used. This will allow the congregation to hear. The use of a hand held mike gives the speaker the appearance of speaking through another person and not directly to the children.

The children in the higher elementary grades tend to be more self-conscious; therefore, they should be treated more like adults and enlisted to serve as caretakers of the younger children. The speaker for the children's sermon should know the children. The speaker should be prepared with known intentions, so as to anticipate the response. The

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[45] Lyle E. Schaller, *44 Ways to Increase Church Attendance* (Nashville, TN: Abingdon Press, 1988), 67-75.

[46] Ibid., 78.

children's sermon should be just as well thought out as the message for the adult congregation. The sermon can be developed from a word, an idea, or an object. Topics that come from these sources may be from experiences in life or from the Bible. Avoid using abstract, theoretical ideas and symbolic meanings. Young children at this stage of their development only understand ideas in concrete ways.

The use of story has always been a key element to good sermons for adults as well as for children. The purpose of the story is to convey a thought or idea that is usable in the children's lives. A good story should be realistic, well put together, and painted with vivid word pictures. When telling the story, be comfortable, create a listening mood, get right into the story, speak clearly and distinctly, move quickly, and focus attention on the story and the message it carries.[47]

Anne Streaty Wimberly says, "*Soul Stories*" encourage the Black Church to reclaim the model from our slave history of story-linking. Story linking is a process where persons connect components of their everyday life stories with the Christian faith story found in Scripture. This model is also appropriate for intergenerational Christian settings. This model is relevant today because there are issues addressed in Scripture that are the same issues that confront the African American community today.[48] In the worship service, children should be participants, not observers only. Children should be included in the order of worship and given tasks appropriate for their ages. Ushering, reading the Scripture, and singing in a children's choir are just a few ways that children can have participatory roles in the worship service.

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[47] Arline J. Ban, *Children's Time in Worship* (Valley Forge, PA: Judson Press, 1981), 19-53.

[48] Anne Streaty Wimberly, *Soul Stories: African American Christian Education* (Nashville, TN: Abingdon Press, 1994), 12-14.

Discipleship Training

The church's ministry to children does not end with the worship service. Christian education in the church is also a vital element in the worship life of the child. For those churches that choose to witness to children in classroom sessions, material from Black publishing houses is almost non-existent. Educational curricula can be denominationally written and designed to reflect the faith statements or creeds of the denomination. Interdenominational curricula are written by representatives of cooperating denominations with agreed upon faith statements or creeds. Nondenominational publishers have the privilege of establishing their own standards. Therefore, teachers of children should be drawn from those members who know the beliefs of their denomination.[49]

When the National Baptist Convention U.S.A., Inc., discontinued the Baptist Training Union Board, its work was assumed by the Sunday School Publishing Board. With this move, the objective of this program was to develop a theologically and academically literate National Baptist membership and produce youth and young adults who are equipped and ready to assume leadership roles in the church and society. This program groups members by age accordingly: the Years of Preparation, (birth to eighteen years of age). The Years of Maturation, (nineteen to thirty years of age); and the Years of Preservation and Perpetuation, (ages thirty-one and above).[50]

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[49] Ibid., 15-17.

[50] Amos Jones, Jr., *A Manual for Nurture for Baptist Churches: The Church Training Guide for the National Baptist Convention U.S.A., Inc.* (Nashville, TN: Sunday School Publishing Board, 1995), 16-34.

Black Baptist Churches that are members of the National Missionary Baptist Convention of America continue to use the Baptist Training Union as the vehicle for training its membership. The curriculum for the BTU is published by the National Baptist Publishing Board. The United Methodist Church, The Southern Baptist Convention, and David C. Cook Publishers, publish literature specifically for the Children's Church. In the literature produced by David C. Cook, the themes are based on an element of worship that will be discussed for the entire year. These are resources that were useful in securing materials for use in the Community Youth Ministry Model. The knowledge of where to find needed materials can save valuable time when planning for youth ministry and Christian education in general.

Intergenerational Fellowship

Intergenerational fellowship has always been a reality in the Black Church. The life of the Black Church historically has been the shared testimony of how the church has weathered the storms of racism that shackled her sons and daughters since slavery. This is the story that our sons and daughters must not forget. In the pluralistic youth culture of today, we cannot assume that they will be exposed to the Black Christian experience. Therefore, Black youth ministries must focus on efforts to incorporate Black youth in a lifestyle of discipleship.

E. D. Hirsch, Jr., reminds us that no community can continue to exist if its members do not share the stories, symbols, and traditions of their common identity and heritage.[51] The Black religious experience is participatory and communal. Each person in

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[51] Charles R. Foster and Grant S. Shockley, *Working with Black Youth: Opportunities for Christian Ministry* (Nashville, TN: Abingdon Press, 1989), 110-111.

the church from the infants in the nursery to the most senior member has a place and a potential contribution.

Our search for resources for the community youth ministry was successful in that many resources were found that supported the needs of this model. The choice of material is closely related to the effectiveness of a program. Material that assisted in the moral development approach to training children was one resource that shared ten ways of providing morality training. Veterans who have worked with youth ministries for over forty years shared plans for action that any youth ministry can use to develop a program. Another resource provided strategies for investing in youth with success. These tips helped to erase the cloud of hopelessness that hovers over the communities of African Americans. With one resource, we were reminded that poverty is a social, economic, and political problem, and children are its most vulnerable victims.

The spiritual resource materials gave many reasons for why we should preach to children. This preaching can take place in the congregation with everyone or in a separate place with only children present.

The absence of well-developed historically and biblically informed teachings about children in contemporary theology helps explain why many churches fail to grow and continue to struggle to create and sustain strong programs in religious education. Therefore, we must become knowledgeable about our culture and continue to pass this knowledge on from generation to generation in order to perpetuate our heritage. In order to empower another, a positive self-concept must be developed. Instead of being educated, our children are being mis-educated. As African American scholars, we must change this by developing programs within our communities that speak to the history, culture, and heritage of Black children. We are all God's children whether we worship in

the same service or in separate services. The Bible is very specific about the training of children and gives that first responsibility to parents and guardians. The next chapter on Foundational Warrants for this ministry will speak to this issue.

CHAPTER THREE

THREE FOUNDATIONAL WARRANTS FOR THE MINISTRY

The Black Church has been the greatest source of economic and spiritual empowerment of African American people. The important task before us is to continue to use models of ministry that promote ideas and theories that address the needs of youth within the present community of believers. We have already established that children are our most precious resource because they represent our hope for a better tomorrow. In keeping with our peer group focus on "Black Churches, Economic, and Spiritual Empowerment," this chapter treats the various foundations for doing ministry among deprived and misdirected youth. Particular attention is given to biblical, theological, and historical concerns related to the ministry focus. The youth who cry for attention and leadership need to be acknowledged. This attention requires not only insight, a sense of social responsibility, and a willingness to act in concrete and constructive ways, but also a constant and vital proclamation of the Good News that leads to the experience and confession of faith.

Biblical Foundation

When we search the Biblical record, we find that children are a very important part of the plan of God for the well-being of God's world. Children are also a very important part of the ministry of Jesus who came into the world that we might again have access and

relationship with God in a new covenant. Listen to what Jesus said to his disciples after they rebuked some children. Jesus called for his disciples and said, "Let the little children come to me, and do not stop them; for it is to such as these that the kingdom of God belongs" (Luke l8.16 NRSV).

We must never forget that the practice of caring for the vulnerable children is a means of grace, a vehicle through which God is made known to us and them.[1] When we find God's children, we find God. Though the price to us may be as little as half an hour per week and pennies in gas mileage, we can become friends who walk with children who badly need our guidance. As we interact with them, do special assignments together, talk with them about their aspirations and dreams, or go special places that expand their horizons, our own adult world grows immeasurably. In their presence, we learn about vulnerability in the human condition, tragedy, exploitation, resilience, and joy. We learn about the difficulty of being reliable, consistent, and faithful friends, especially when tested. We also learn about humanness, particularly when we become friends to children who are not part of our communities of comfort.[2]

We must serve youth without surrendering biblical absolutes. The key is to meet them where they are and introduce them to Jesus the Christ. Resources should also be devoted to making children effective, secure, and efficient. As educators and ministers, we endeavor to promote healthy self-image building that is essential for growth at all levels. But first, we must take pains and time to win the children's trust.

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[1] Couture, *Seeing Children, Seeing God,* 13.

[2] Ibid., 50.

If they do not hear us, they will never follow us. Young people want to know that an adult cares and will be there for them whether they are up or down. The point is to be there for them always. They too, are a part of Christ's body. Through serving them, we give them the example they need to serve others, thereby turning the world right-side-up for Jesus the Christ.[3]

The Bible is quite relevant to any discussion of youth and the challenges they face. From the Biblical standpoint, obedience and responsibility are requirements for youth. The writer of Deuteronomy felt that the laws of God were so important that they must be taught to children for the ongoing of a civilized society pleasing to God. He instructs parents and teachers to do this in passages like Deuteronomy 6.4-9:

> Hear, O Israel: The LORD is our God, the LORD alone," You shall love the LORD your God with all your heart, and with all your soul, and with all your might. Keep these words that I am commanding you today in your heart. Recite them to your children and talk about them when you are at home and when you are away, when you lie down and when you rise. Bind them as a sign on your hand, fix them as an emblem on your forehead, and write them on the doorposts of your house and on your gates.
>
> (Deuteronomy 6.4-9 NRSV).

Passages such as the one above insist that children should be obedient. This obedience should be to the Word of God as they are faithful in their service to humanity. In other words, personal encounters with Jesus the Christ and social outreach to humanity must occur simultaneously. The point for my ministry model is to draw on Scripture in relevant and inspiring ways to equip youth for Christian outreach in their community and use the Bible as the authority for whatever they do.

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[3] Freeman, *Investing in Our African American Youth,* 10-14.

Jesus places much emphasis on training. He trained his disciples before he went back to his Father. His example of training lets us know that we who work with and lead children must instruct them, also. He holds parents and guardians accountable for instilling the proper values in their children by training them. He declares, "Train the children how to live right and when they are old, they will not change" (New Century Version of the Youth Bible). In this Community Youth Ministry, we train youth and let them know how special they are and how much God loves them. We always remind them that Jesus wants them in the Kingdom, too. We impress upon them that they have a contribution to make in shaping a new world and a better and more prosperous humanity. Throughout the Biblical record, we find a mandate for teaching children spiritually and academically so they can become knowledgeable leaders in our society.

Jesus always found time for children and his teachings set forth a model that should be emulated by all who have passed beyond childhood. People brought even infants to him that he might touch them. When the disciples saw it, they sternly ordered them to stop. But Jesus said, "Let the little children come to me, and do not stop them; for it is to such as these that the kingdom of God belongs. Truly I tell you, whoever does not receive the Kingdom of God as a little child will never enter it" (Luke 18.15-17 NRSV).

Teaching our children about their history, culture, and heritage goes hand in hand with the Biblical record. We praise God for the children we are blessed to serve. In doing so, we join with the Psalmist when we read Psalm 127.3a:"Behold, children are a heritage from the LORD. The fruit of the womb is a reward" (NKKJV).

Bonita Pope Curry in her article, "The Role of the Church in the Educational Development of Black Children," states:

> The proper educational development of children is an essential task for the church. The church must join the family to counteract any inaccurate self-defeating, or damaging messages their children may receive from schools, their peers, or media. The church must also seek ways to integrate the Christian faith and Christian learning with secular education.[4]

While formal education is not in and of itself a sufficient element of Christian faith and belief, having these educational tools better equips Christians to remain viable in a society that is increasingly complex and competitive. History, culture, and heritage, along with other academic disciplines, are essential not only for occupational success, but also for understanding and teaching the Bible, its principles, and Christian service to humanity.

Finally, the writer of the Gospel of Luke informs us how Jesus grew (Luke 2.52 NRSV) and gives a model for how to help our children develop. The Community Youth Ministry is an agency that helps parents, teachers, facilitators, and children follow the model that will help youth to develop. These Biblical passages are used in the instructional components of the model to prepare students to embrace the vision of the ministry.

Theological Foundation

In the beginning was God. This is the starting point for theology in the Black Christian tradition. There is a misconception that the African slave came to America without a religion that had its core belief in a Supreme Being, ancestors, and living humans who possess gifts of healing and mischief, united in one comprehensive invisible system.[5] It is through this core belief system that the African slave, when introduced to the

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[4] Bonita Pope Curry, "The Role of the Church In the Educational Development of Black Children" in *The Black Family Past, Present, and Future*, ed. Lee N. June (Grand Rapids, MI: Zondervan Publishing House, 1991), 115.

[5] Gayraud S. Wilmore, *Black Religion and Black Radicalism: An Interpretation of the History of Afro-American People* (Maryknoll, NY: Orbis Books, 1982), 15.

Christian Gospel (the religion of the oppressors), was able to accept the reality of a God who liberates captives in a weary land. God, in Black theology, is a God of liberation.

For Black theologians, the reality of God is given. Thus, the ontological question is not the starting point for Black theology. In Black theology, "God is." God is the Supreme Being who is at work in the liberation of people who live in the reality of social crisis. James H. Cone in his book, *A Black Theology of Liberation* states that Black theology is guided by two hermeneutical principles. 1) God, in biblical revelation, is a God who participates in the liberation of the land of the Israelites, and 2) God is a God of and for the oppressed, the God who comes into view in their liberation.[6] Cone goes further and states that God must be Black to be actively engaged in the struggle of Black liberation. While Paul Tillich speaks of the "essence of God as the ground of being," Cone speaks of God as the "essence of Liberation." This is the starting point for all theological dialogue in the Black church, for theology is formed in the context of its believers. Birthed in slavery and raised in segregation, the Black Church has a unique Christian tradition. Birthed in a world of oppression and slavery and raised in an environment of segregation, the Black Church ministry has been grounded in the liberation of her people.

Black theology is a theology of liberation from the crises of oppression that denies Black people the full actualization of personhood.[7] Liberation theology is grounded in the revelation of God as found in the Gospel of Jesus Christ. Unlike Western theologians who start with the ontological question, liberation theologians start with the discussion of the liberating message of Jesus the Christ who proclaims he has come to set the captives free.

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[6] James H. Cone, *A Black Theology of Liberation* (Maryknoll, NY: Orbis Books, 1986), 60.

[7] Ibid., 64.

Therefore, according to Cone, Paul Tillich's argument of "being or non-being" becomes suspect to a people who have existed in a state of non-being and non-existence by the dominant culture for over four hundred years.[8]

Within the African American community, there is an abundance of cultural wealth. While the African American heritage is rich, according to the social standards of society, we are still poor. Even though we have overcome obstacles such as slavery and the right to vote, there are still social issues that must be dealt with. Some of these are crime, illicit sex, and high unemployment rates among inner-city youth. However, amid the numerous things that have set us back, the church has endeavored to keep hope alive in our hearts and propel us forward.

The Church has played a major role in our development as a people. For the African American community, the Church has been its heart and soul. When we look at the church, we see that it is God's primary representative here on earth. The Word of God in the New Testament is abundantly clear on what the church's mission ought to be. Matthew records: "And this good news of the kingdom will be proclaimed throughout the world, as a testimony to all nations, and then the end will come" (Matt 24.14 NRSV). The church has a responsibility to proclaim the good news of salvation. The gospel according to Mark also shares something with us concerning the mission of the church. Mark records: "And he said to them, 'Go into all the world and proclaim the good news to the whole creation'" (Mark 16.15 NRSV). Throughout Scripture, the church's responsibility is noted. The gospel (Good News of Christ) must be heard by all people, regardless of sex, race, creed, or age. It is clearly understood that this gospel should be transferred from the

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[8] Wilmore, *Black Religion and Black Radicalism,* 17.

church to the community. This is where our Community Youth Ministry places its focus. Our ministry connects with the home and church school by teaching African American youth their history, culture, and heritage, which leads to better decision making among them.

The centrality of the gospel as well as the church should always be Christ. Christ must be the center of all. As we look at the gospel and the church, we cannot view them in their totality without looking at Christ because the three are inseparable. Christ has given the gospel to the church. It is therefore the mission of the church to proclaim this gospel to the world with its various needs. Although the Bible speaks of the "Good News of Salvation," many of God's people, for one reason or another, do not appear to receive it. The greatest resource of our society, our youth, seem to have a problem in comprehending the "Good News." Maybe it has been presented negatively to them or perhaps they really do not care about it. There is also the possibility that they genuinely do not understand it. In any event, to many young people today, anything associated with religion only means a lot of do this and do not do that. It has been stated that "the more fundamental a church and the greater the number of standards that constitute its religious lifestyle, the more likely it is that its youth will rebel."[9]

As the gospels are read, it appears that Christ was concerned with the physical, spiritual, mental, emotional, and social needs of the people. Christ was very concerned about children. As a result, the Good News tells us that when children were brought to be blessed by Christ and the disciples rebuked them, Jesus said, "Suffer the little children, and forbid them not, to come unto me; for of such is the kingdom of heaven" Matthew 19.14

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[9] Roger Dudley, *Why Teenagers Reject Religion and What to do About It* (Washington, D.C.: Review and Herald Publishers Association, 1978), 8.

KJV). While there is plenty of Good News for the youth of today, it must also be recognized that they hear and see things in the world that cloud their senses. As a result, the Good News of which the Bible speaks is not affecting the youth of our society as it should. However, there is a direct link between our Community Youth Ministry, and between the mission of the church. The combination of Christ, the church, and youth constitutes the premise upon which the biblical and theological foundations of this ministry are built.

Four theological models are useful as this project addresses a youth culture in which crime, drugs, teenage pregnancy, and other serious problems exist. These four models are: l) the image of God in persons (Imago Dei), 2) God as Savior through Jesus Christ, 3) God as "way maker and provider," and 4) God as liberator of the poor, oppressed, and outcast. All of these theological models are rooted in a particular understanding of what the Bible and the Black church tradition tell us about our responsibility to youth. The Imago Dei concept reminds us that people of various races, nationalities, genders, religious and political persuasions, and sexual orientations are important in God's sight. This means also that our culture, our history, and our heritage are testimonies to the power of God's image in us. We are important because we reflect the divine image. This theological image was taught to our youth through this ministry mode. Youth learned to respect themselves and their knowledge about their history and cultural heritage while sharing that information with pride to others. God symbolizes self-acceptance and self-esteem for youth because they, too, are reflections of God's image.

God as savior through Jesus Christ speaks to the spiritual needs of our youth. Thus, the need for a personal relationship with God was instilled in them through teaching. Spirituality is a part of self-esteem and self-affirmation, and it can ground youth in values

that sustain them in the midst of crisis situations. Many of the problems among youth reflect the lack of strong grounding in spirituality and moral values. Our youth were taught that prayer and meditation must be engaged in, even as they struggle for cultural and historical consciousness. The connection with the higher power brings an inner peace and an assurance that cannot be attained through cultural enlightenment programs and studies of history and heritage alone.

God as, "way maker and provider" addresses the material or economic needs of youth. As they were taught self-worth and imbued with a sense of the spiritual, they were given lessons in what it means to assume responsibility for their material and economic well-being. In this ministry, youth were compensated for their work in sharing knowledge about their history, culture, and heritage while giving tours. They were able to see what we mean when we speak of God as "way maker and provider." God becomes our way and our provider by yielding blessings in return for our contributions to humanity. Throughout the history of this ministry model, the emphasis has been on a theology that addresses culture in terms of the need to save our youth. If God is concerned about the youth and their place in his divine plan for humanity, then we can do no less. God weeps over the state of our youth today. With this weight heavy on my mind, youth ministry is one of the crosses that we as Christians must bear. The history of our past will give another glimpse of the historical past of African American youth.

The fourth model, God as liberator of the oppressed, is the key element in Black theology, according to Cone. I have already presented above some of his ideas that I found particularly helpful for my purposes.

Historical Foundation

With regard to the historical past of the Black church, society has given some attention to the post-Civil War years. The concern for youth prompted the Black church to foster and promote educational programs through its organized Sunday School (church school) programs. During the l800s, various programs directed toward their personal and spiritual development emerged from the Black church. The Christian Endeavor Movement was organized in 1881 in Portland, Maine by Francis E. Clark. This Movement became the model for youth work in the Black church. In l893, the Christian Endeavor Society was organized in the African Methodist Episcopal Church by H. R. Stitt. As early as l885, the Baptist Young People's Union of the Southern Baptist Convention had united with the Christian Endeavor Societies.

Although these Christian education programs were necessary and significantly and positively affected youth work today, there were problems. According to Charles R. Foster and Grant S. Shockley, the initial youth programs were influenced by white Protestant church models. Foster and Shockley concluded that "these approaches tended to be inadequate in responding to the religious needs of Black church youth. They also proved to be inadequate in responding to the recent overpowering changes in the Black churches and communities."[10]

Several factors caused the Black church to become more involved in the social development of its youth. Two factors that stand out are concerned with the needs of black youth. First, they needed a structure that identified with their social, economic,

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[10] Charles R. Foster and Grant S. Shockley, *Working with Black Youth* (Nashville, TN: Abingdon Press, 1989), 13.

spiritual, and cultural needs. The Eurocentric models did not meet these needs. The old way of doing youth work among Black people required a reformation. The Black church would prove to be a powerful force and influence in affecting changes that would meet the needs of Black youth. The other factor that caused the Black church to get more involved with its youth was the relocation of Black families. During the late l800s and early 1900s, many Black families relocated to urban cities of the North and West seeking a better quality of life. This mass movement caused many problems for the Black Church. Sociologist, E. Franklin Frazier, corroborated this point by saying that "this migration created several problems for Black churches and communities: the difficulty of finding housing for migrating families, the loss of disciplinary control by working mothers, marital separations and youth involvement in delinquent behavior and crime."[11] Those who are historians and sociologists of the Black church agree that "storefront churches arose in part to accommodate the social and religious needs of those Black immigrants who failed to either find a Black congregation or acceptance in another established Black church."[12] The fact that new Black churches arose to accommodate Black immigrants is significant in that they recognized their role in meeting the existing needs of their people, especially youth.

It is most appropriate that the church led the way in helping young people spiritually, economically, academically, and culturally. The ability of our faith in God to motivate us while adapting to a hostile and changing environment is accentuated by the history of the church, particularly in the perception of the church as it has changed from

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[11] Ibid.

[12] Ibid., 29.

"Negro Church" to "Black Church." "The Negro Church" was made up of a people who believed that if they did not contradict the wishes of "white" society and if they would "stay in their place," then they would be able to survive as a people. The harsh realities of segregation and treatment as second-class citizens taught the "Negro" that this kind of treatment was not consistent with their understanding of "Christian" as it had been revealed through their preachers and the Holy Spirit.

C. Eric Lincoln captures this concept in his work *The Black Church Since Frazier* in the following words:

> The call to full manhood to personhood and the call to Christian responsibility left no room for the implications of being a 'Negro'" in contemporary America. With sadness and reluctance, trepidation and confidence, the Negro Church accepted death in order to be reborn. Out of the ashes of its funeral pyre that sprang the bold, strident, self-conscious phoenix that is the contemporary Black Church.[13]

During the transition from "Negro" Church to "Black" Church, African Americans' faith in God remained constant and unshaken, giving them the impetus to persevere. The church began to confront a system of legalized segregation, a system that did not allow African Americans access to major corporations or institutions of higher learning. With the Church's rich history of involvement in community affairs as background and with faith in God, hard work, and self-esteem, we were guided in ways to confront the ineffective public school system that stunted the development of our children. The contemporary Black Church does have the power to effect change in its community. The power of the Black Church must be understood in its relationship to the community. Historically, there is no distinction between the two. Frazier captures the relations of the

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[13] C. Eric Lincoln, *The Black Church Since Frazier* (New York: Schocken Books, 1974), 106.

church and the community in the following way: "There is no disjunction between the Black Church and the Black Community. The Church is the spiritual face of the Black Community and whether one is a "church member" or not is beside the point in any assessment of the importance and meaning of the Black Church."[14]

The Community Youth Ministry helps the children and parents of the community, members and non-members of the church alike, by connecting with the church school through history, culture, and heritage. A review of the history of the Black church dispels the myth that Black people can not come together and call an unjust system into question. This is perhaps the greatest contribution that Dr. Martin Luther King, Jr. gave Black America during his leadership of the Montgomery Bus Boycott.

We can glean from this rich history and learn how to unite in our local churches in order to assess the quality of the education our children are receiving. When united, we can confront in tangible ways a system that has provided inadequate supplies, books, space, and teachers to effectively educate our children. We have learned that truth and justice transcend color, race, and religious belief. During the Montgomery Bus Boycott there were many Whites, Jews, Irish, Catholics, and others who embraced the struggle because the rightness of the cause pricked their consciences. Today, the church can once again be the conscience of the public school system in the inner city and not its echo.

The vision for the development and implementation of this Community Youth Ministry crystallized even more for me as I reviewed the history of the Black church as it relates to the education of African Americans. The Cultural Center contains a lot of historical information on the Black churches in Sumter County. The Black church has

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[14] Ibid., 116.

always been actively involved in the educational and social development of black people. E. Franklin Frazier captures this history in his book, *The Negro Church in America,* where he says:

> An important fact about the schools which the free Negroes maintained was that many of them were Sunday Schools. On the eve of the Civil War, there were then in Baltimore Sunday Schools about 600 Negroes. They had formed themselves into a Bible Association, that had been received into the convention of the Baltimore Bible Society. In 1825, the Negroes there had a day and night school giving courses in Latin and French. . . [T]he churches through their ministers urged parents to send their children to whatever schools were available.[15]

To summarize, the Black Church has always provided for the religious education of her children. They were provided with an education that was relevant to their needs. The history of the Black Church records these efforts of our ancestors who, with fewer resources and more opposition than we have today, felt it absolutely necessary for their children to receive academic, cultural, and moral education. They were not just talkers; they put their words into action. They developed the needed resources to provide a quality education for the children. The Black Church today has the opportunity and the obligation to build on this foundation. The Community Youth Ministry is a model that is helping to connect the Black church school to the home and the community in an effort to continue the education of our children spiritually, academically, socially, economically, and culturally. Chapter Four presents the sequence used in this connection, along with the method and design of the Sumter County Cultural Center.

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[15] E. Franklin Frazier, *The Negro Church in America* (New York: Schocken Books, 1963), 39.

CHAPTER FOUR

METHOD AND DESIGN OF THE SUMTER CULTURAL CENTER

This chapter presents the research design (qualitative) and the research tradition (ethnographic) paradigm used in this project. It also includes the background of the site where the study took place, along with the how and why of the emergence of this vision. Research related to data collection and analysis as well as the role of the researcher is given. Background information on the informants and how they came to be included in this study is shared. The objectives and other research suggestions relative to the design and paradigm are included in this chapter.

The qualitative research paradigm has its roots in cultural anthropology and American sociology. The intent of qualitative research is to understand a particular social situation, event, role, group or interaction. One of the chief reasons for conducting a qualitative study is that the study is exploratory and not much has been written about the topic or population being studied. Qualitative means that the researcher seeks to listen to informants and build a picture based on ideas. In qualitative research, the researchers interact with those they study over a prolonged period of time. In short, the researcher tries to minimize the distance between herself and those being researched.[1]

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[1] John W. Creswell, *Research Design—Qualitative & Quantitative Approaches* (Thousand Oaks, CA: SAGE Publications, 1994), 6-12.

Designing a study is difficult and time consuming. A qualitative study is designed to be consistent with the assumptions of a qualitative paradigm. This study is defined as an inquiry process of understanding a social or human problem, based on a complex, holistic picture, formed with words reporting detailed views of informants, and conducted in a natural setting. Qualitative researchers are concerned primarily with process, rather than outcomes or products.

This study utilized the ethnographic research tradition. This design emerged from the field of anthropology, primarily from the contributions of Broinslaw Malinowski, Robert Park, and Franz Boas.

The researcher's role is mainly as the primary data collection instrument. She worked with youth throughout her career. Her career encompassed more than thirty-one years in the public schools of South Carolina. This should in no way bias her decisions and work with youth in this model of ministry. Every effort was made to ensure objectivity. She commenced this study with the perspective that youth want to learn about themselves and their ancestors. Even though the public school system does not have a Black History curriculum of study, the home, the church school, and community agencies must provide activities with intentional focus on African Americans. These units of society must collaborate and provide the best possible learning situations for our children. Eventually, educational authorities will provide inclusive learning materials in all public schools.

This study was conducted in the Cultural Center on the property of Tri-View Place in South Sumter. This location is situated in an inner city Southeastern community. The Cultural Center houses African American history and cultural artifacts. The primary informants are students in public schools, grades five through eleven. Demonstrations were performed for them and then the researcher observed them while they conducted

guided tours of the facility. The informants were also students in the Community Oriented Policing Station (COPS) Program and the High Hills Baptist Church Sunday School, Youth Choir, and Bible Study ministries.

Using ethnographic research methodology, the focus of this study was the everyday experiences of the students as tour guides of eight display areas at the Cultural Center. The focus extended to the perceptions and meanings attached to those experiences of knowledge gained about their Black ancestors and artifacts relevant to Black culture as expressed by the informants. This included the study of former "colored" schools in Sumter County and the assimilation of cultural events and information to be included in presentations as tour guides. Making sense of the economic, spiritual, and cultural study materials would assist them to become empowered youth who will make more positive life decisions about themselves and others.

Particular attention was paid to the role of the informants as they conducted tours within the facility while being filmed. The observer looked for the presence of ease and assurance while information was shared during the tours. The students became leaders with positive self-images as the study commenced. They articulated their learning for evaluation purposes and did it very well.

Ethical considerations were important in the qualitative research design. As researcher, the obligation was mine to protect and respect the rights, needs, values, and desires of the informants. To an extent, ethnographic research has always been obtrusive. The following safeguards were employed to protect the informant's rights. First, the informants were informed of all data collection devices, activities, surveys, and questionnaires. Next, verbatim transcriptions and written reports were made available to the informants. Then, the decision regarding informants' anonymity rested with the

researcher in agreement with the informants. Finally, gender designation was used instead of the informants' names.

Data was collected from September through December, 2002. This included student, parent, and teacher surveys. The results were included in the narrative. In addition, the researcher agreed to take pictures of the students giving tours. Other group and individual pictures were taken . The students written evaluative comments were included. To assist in spiritual and economic empowerment, surveys were administered. The entire set of surveys is included in the narrative of chapter five. Also, sample copies of the homework identification materials are included in the appendix.

Merriam and Marshall and Rossman contend that data collection and data analysis must be a simultaneous process in qualitative research. Schatzman and Strauss claim that qualitative data analysis primarily entails classifying things, persons, and events and the properties that characterize them. Typically throughout the data analysis process, ethnographers index or code their data using as many categories as possible. They seek to identify and describe patterns and themes from the perspective of the participants, then attempt to understand and explain the patterns and themes. During data analysis, the data was organized categorically and chronologically, reviewed and summarized in the narrative, and included within the content of the study.[2]

To ensure internal validity, the following strategies were employed: First, triangulation of data was collected through multiple sources to include observations, interviews, surveys, questionnaires, written self-evaluations, and last, peer examination as the informants served as tourists while students practiced being tour guides.

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[2] Ibid., 166-167.

The primary strategy utilized in this project to ensure external validity was the provision of chronologically detailed descriptions so that anyone interested in transferability will have a solid framework for comparison. The following techniques to ensure reliability were employed in this study. First, the researcher provided a detailed account of the focus of the study, the researcher's role, the informant's position and basis for selection, and the context from which data was gathered. Second, triangulation or multiple methods of data collection and analysis were used that strengthened reliability as well as internal validity.[3] Finally, data collection and strategies were reported in detail in order to provide a clear and accurate picture of the methods used in this study. All phases of this project were subjected to scrutiny by two experienced mentors who are experts in qualitative research methods.

Lofland suggests that although data collection and analysis strategies are similar across qualitative methods, the way the findings are reported is diverse. Miles and Huberman address the importance of creating a data display and suggested that narrative text was the most frequent form of display for qualitative data. This was a naturalistic study. Therefore, the results were presented in descriptive, narrative form rather than as a scientific report. Detailed description was the vehicle for communicating a holistic picture of the experiences of these youth tour guides. The final project was a construction of the informants' experiences and the meaning he/she attached to them. This allowed readers to vicariously experience the challenges he/she encountered and provided a lens through which readers could view the subject's world.[4]

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[3] Ibid., 168.

[4] Ibid., 169.

The major problem facing African American youth today is a lack of hope, which is rooted firmly in conditions stemming from grinding poverty. Because of high poverty rates among youth in South Sumter, South Carolina crime, delinquency, sexual promiscuity, teenage pregnancy, and other ills are escalating at an alarming pace. This prevents the youth from advancing economically or spiritually. With this problem in mind, students in the South Sumter Community Oriented Policing Station (COPS) Program were the focus of this community cultural ministry. We contended that teaching students about their history, culture, and heritage will help them value themselves more highly. Those who value themselves highly tend to become less involved in delinquent activities.

The objectives of the model were: to provide activities that will increase students' knowledge of their history, culture, and heritage; and to instruct students to identify and discuss the meaning and significance of cultural and spiritual artifacts in the display areas at the cultural center.

To test the hypothesis, we held simulated guided tours, oral artifacts identification practice sessions, biblical books identification, former "colored" schools and "colored" church identification, along with oral and written sessions. Each facet of the project included both formative and summative evaluations. Collected data from students, parents, and teachers was included in the narrative.

This project emerged out of a community program that was organized to preserve former "colored" schools in Sumter County, South Carolina. These early schools dated from the late l800s through 1954. As a member of the Sumter County Historical Commission, much preservation was observed on the Commission, but was not related directly to African Americans. Finally, a vision was received that clarified my reason for being on the Commission. Out of that vision, the Sumter County African American

Cultural Society emerged with a mission to promote and preserve African American history, culture, and heritage.

Though the Society was given birth at the Commission, it is housed at Tri-View Place, 345 Manning Avenue, Sumter, South Carolina. This location is significant because it is in the heart of the ghetto. This location is compared, in the mind of some, to the Kingdom of God because of its accommodation of people who are so often neglected and exploited. "It is like a mustard seed that someone took and sowed in the garden; it grew and became a tree, and the birds of the air made nests in its branches"(Luke l3.19 NRSV). The community is home to more than five thousand African Americans who desperately need to see a ray of hope in their lives and in their community. Therefore, we are anchored in this community connecting with the home and church school for the spiritual and economic hope of the people. We make this connection by teaching African American history, culture, and heritage. When hope is lost in any community, the vitality and courage that keeps life moving in spite of hardships ceases to exist. So, as this project developed moving toward the Field experience and final document, there was still a small seed of faith and hope.

The youth in this model need to experience hope as they learn about themselves and their ancestral heritage. This will enable them to become proud of who they are and whose they are, and perhaps develop the capacity to dream and translate those dreams into action. African American culture was used as strength and promoted successful learning. Based upon an oral tradition for transmitting information, we displayed learning activities and students worked in groups. This approach made positive use of the emphasis among African Americans on progress through combined effort, rather than leaving students to struggle on their own. The objective is for our children to learn through processes that

play to their strengths and that involve the use of methods that grow out of their unique historical and cultural experiences. Some may argue against a culturally-based approach to African American education by citing a need for children to learn how to "fit into" a larger multi-cultural society. However, if we do not reverse current trends in our communities and take measures to reinvigorate an appreciation for learning in our youth, the argument will become irrelevant because the only places they will "fit into" are menial jobs, welfare caseloads, prisons, or premature graves.[5]

As descendants of a people who used the knowledge that their cultures generated to create the world's first civilizations, we have a historical legacy to guide us in resurrecting an appreciation for education and the learning process in our youth. Sometimes, in order to go forward, one has to reach back.[6] The curriculum designed for our youth enabled them to become proficient tour guides. This activity allowed opportunities to increase self-esteem, as each became proud Black youth who shared the future of his/her history, culture, and heritage with others.

This project was a shift from the usual starting place of outreach that normally began in the church. It is a significant move by the community to bind with the home and church school in a joint effort to save our youth from further tragedy and give them a positive direction in life. The physical and spiritual evidence of this occurs in the high incidence of drug abuse and teenage pregnancy, which exacerbates the general decline in moral and social values. This project examined the manifestations and suggested a model for community youth ministry to reverse and/or decrease the negative and debilitating

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[5] Jacob E. Butler, "African American Culture . . . to promote successful learning," *Morris College Faculty Voices*, Vol. 5, No. 9, (May 2001): 7.

[6] Ibid., 7-8.

realities, which adversely affect the general community spiritually, socially, economically, and otherwise. The model was designed to connect with the home and church school to ensure positive spiritual and cultural development of our children.

The Context Associates' role was vital to the development of the Cultural Center. They played a critical part in its organization as well as in the creation of programs and curriculum content. They have worked many years in youth ministries in churches and other places. They are volunteers in conjunction with the cultural center. Many of them have children and are concerned with child growth and development. These individuals met among themselves and in small group sessions while researching and discussing the state of children in the inner city. The Context Associates offered guidance through each step of the project. They continued to work with and offer advice regarding the development of the community youth ministry and the operations at the cultural center. It was in these meetings with the Context Associates that ideas for the model were shared, refined, and plans were made for program implementation.

The Action and Design

These are the basic concerns we considered as we designed the youth ministry:

1. Identify Resources,
    A. Financial Resources,
    B. Spiritual Resources,
    C. People Resources, and
    D. Facility Resources.[7].

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[7] Roehlkepartain, *Youth Ministry in City Churches*, 123-124.

2. Identify Needs,
    A. What needs do young people have in the community of the model?
    B. What is missing in their lives as it relates to the ministry model?
    C. What negative influences need to be changed?
    D. What would improve their (informants) quality of life and their prospects for the future?
3. Construct an Action Plan that brings together the resources and the needs into the specific ministry.

Evaluation of resources by the Context Associate committee identified:

1) resources that were available for a youth ministry and,
2) the needs of the youth in the church and in the community.

They were directed to use the content within the facility to assist with research. The findings of the committee were essential in the initial stages of planning.

Resources

Financial Resources: The committee determined that the cultural center had financial resources available for the beginning of the Community Youth Ministry. First, the committee researched the Cultural Center bank balance and learned that there was $10,000.00 allocated for youth cultural development. Second, the Context Associates considered themselves as a source of funds. They also suggested a fundraiser involving those individuals who would be willing to make a tax-deductible financial contribution to the Cultural Center.

Spiritual Resources: The committee identified two ministers, two seminary trained persons, among the Context Associates. They suggested that we pray for spiritual guidance regarding development and implementation of the cultural center ministry.

People Resources: The committee determined that with six Context Associates, a solicitation of volunteers would produce a sizable number, but we would probably need interested students from Morris College to assist for the duration of the project. This pool of students would ensure continuous assistance.

Facility Resources: The committee identified space within the Cultural Center in the form of teaching and research training space. There were sections at the center that were not being utilized on the days of training and would be available for our use.

Identified Needs: A Needs Assessment Survey was conducted at High Hills Baptist Church and in the South Sumter community. The committee questioned adults with children. The surveys that were used are within the narrative in Chapter Five. The surveys are included in the narrative for the day-to-day activities of the implementation process. These surveys are presented in the order they were administered. This concludes the methodology section and plans for use during implementation.

The design for the Community Youth Ministry project was implemented in a five stage curriculum:[8] l) Opening Devotion with Pledge to the Bible, 2) Total Group Instruction with Demonstration Lesson, 3) Believing, Knowing, Serving Jesus and Humanity, 4) Individual Instruction/Performance, and 5) Closing/Memory Verse.

In the next chapter on Implementation, some of these components will be delineated in narrative. The order in which they occur is the order in which they were

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[8] Ibid., 125-130.

given. The research methods and design of the Cultural Center were workable and simple to implement. The students gained relevant knowledge about themselves and their people. Chapter Five presents the actual implementation of the research in this chapter.

CHAPTER FIVE

FIELD IMPLEMENTATION OF THE DESIGN

Field experiences were exciting, varied, and rewarding. The activities began with registration for the Community Youth Ministry on September 4, 2002. Training continued through November 13, 2002. The final commencement meeting was held on November 30, 2002. The Graduation ceremony was held on December 21, 2002 at the High Hills Baptist Church during the Christmas Program. The Context Associates, the facilitators, and the researcher agreed to the above time frame.

The Staff

The staff included the researcher, a pastor, a police officer, a lawyer, a professor, and retired army officers, and two Context Associates. The group worked well together and accomplished the objectives of the program for the success of the students and the model. The professor was a knowledgeable, valuable, and resourceful team member. This person assumed numerous roles and successfully completed each one for the good of the entire program. The police officer with the City Police Department, transported students to and from the training sessions during the entire field experience. It was my duty to organize the instruction and plan the curriculum content and other training activities. The construction and administration of various surveys and questionnaires were on my "to do" list. These instruments are included in the narrative in this chapter. There were parents

involved in transporting their children for training if they missed the van on its way to the cultural center. Other part-time volunteers included former classroom and Sunday School teachers, retired administrators, and a consultant.

The informants were students in the public schools of Sumter, South Carolina. They were enrolled in grades five through eleven. The first survey administered was the Needs Assessment Survey listed below. This survey was given to gain knowledge about how parents feel about the educational program of their children and to find out how they are providing for the after school needs of their children.

NEEDS ASSESSMENT SURVEY QUESTIONS	YES	NO
Do you have a constructive plan for your child's development during after school hours?	79%	21%
Are you concerned about your child's activities during the after school hours?	100%	0%
If the Church offered a cultural youth ministry, would you enroll your child?	93%	7%
Do you feel that the public schools are doing a sufficient job in the education of your child?	100%	0%
If the Cultural Center offered a youth ministry, would you enroll your child?	86%	14%

NEEDS ASSESSMENT SURVEY	RESPONSE	
Do you feel that the public schools are doing a sufficient job in the education of your child?	Excellent	40%
	Very Good	20%
	Good	20%
	Fair	20%
	Poor	0%

There were 25 needs assessment survey question forms distributed and 15 returned. Fourteen students participated in the entire training. The students carried and returned the surveys to and from their parents. The survey went to adults with children in

the COPS program and in the school in Sumter County. The results analysis shows that seventy-nine percent of the parents say they have constructive plans for their children during after-school hours. But one hundred percent of the same parents were still concerned about the after-school activities of their children. This concern is due to the fact they were not able to visit the sites where the students received the after-school care. Ninety-three percent of the parents responded that they would enroll their child if the church offered a youth ministry with Black culture as its focus. One hundred percent of the parents responded that they feel the public schools are doing a sufficient job of educating the students. Based on the responses reported on the needs assessment survey, the students are well cared for during the after-school hours in some kind of constructive activities. According to this survey, the public schools are doing an excellent job of educating the students.

In order to get the largest possible response, we conducted a parent survey. The survey was designed for quick answers, either "Yes" or "No", or a rating measure. In the survey below, parents were questioned regarding their feelings toward the opinions of the schools their children attend.

PARENT SURVEY FORM	YES	NO
Are your children receiving an adequate education in the school that they attend?.....	71%	29%
Do you feel that your child/s teacher is truly interested in the students.....	79%	21%
Do you feel County Council is sincere whet it says that it wants to invest more money in education for children?.....	0%	100%
Do you feel that there is too much bureaucracy regarding education and not enough teaching and learning taking place?..	86%	14%
Is it your feeling that the Superintendents and Principals are really interested in your opinions as a parent?.....	93%	7%

Parents feel that there is too much politics regarding real teaching and learning of their children and other students. Eighty-six percent of the parents feel this way. One hundred percent of the parents feel that County Council is not sincere about investing more money for the education of the children. The analysis reveals that seventy-one percent of the parents feel that City and County Schools are providing adequate education.

The chart below shows the Teacher Survey Questions and the statistical breakdown of the responses.

TEACHER SURVEY QUESTIONS	YES	NO
Do you feel that teachers have to spend too much time filling out forms and doing administrative responsibilities that detract from their teaching responsibilities?.....	86%	14%
Do you feel that rules regarding the teacher's ability to discipline a child is too lenient?.....	0%	100%
Does your school have sufficient resources to meet the needs of the students?.....	93%	7%

	RATING	RESPONSE
How would you rate your ability to control your class?	Poor	0%
	Fair	12%
	Good	22%
	Very Good	29%
	Excellent	37%
	RATING	**RESPONSE**
How would you rate the management of your school?	Poor	0%
	Fair	29%
	Good	21%
	Very Good	21%
	Excellent	29%

Eighty-six percent of the teachers feel that they spend too much time doing administrative responsibilities. They feel they need more time to meet the specific needs of the students. Ninety-three percent of the teachers feel the resources are sufficient to meet

the needs of the students. One hundred percent of the teachers feel the rules are excellent regarding the teachers' ability to discipline the children. Eighty-eight percent of the teachers rated their ability to control their class as either good, very good, or excellent. This positive image concerning their ability to control their classes is a good indicator of the kind of self-image the teachers possess. The students can sense the positive image of the teacher as classroom management skills are displayed.

The next chart shows the Student Survey Questions. It is interesting to compare the student and parent survey responses. The difference is sometimes significant.

STUDENT SURVEY QUESTIONS		YES	NO
Are classrooms in your school overcrowded?.....		0%	100%
Do you feel your teacher gives you sufficient attention during class time?.....		100%	0%
Do you feel your teacher is truly interested in your progress and development?.....		79%	21%
Is your school kept clean?	What about the halls?.....	7%	93%
	The classrooms?.....	79%	21%
	The bathrooms?.....	7%	93%
	The lunchroom?.....	79%	21%
		RANKING	**RESPONSE**
How would you rate the quality of education you are receiving from your school?.....		Poor	0%
		Fair	57%
		Good	43%
		Very Good	0%
		Excellent	0%

Seventy-nine percent of the students feel that the teachers are sincere about their educational and cultural development. The students overwhelmingly responded that the teachers give them sufficient attention during classroom instructional time. Ninety-three percent say their schools are not kept clean. The bathrooms received a Needs Attention

rating, because ninety-three percent of the students say the bathrooms are not clean. The classrooms and the lunchroom received the same rating, seventy-nine percent for cleanliness.

Another survey was administered to assess economic empowerment. Some questions from the survey are listed in the chart below.

ECONOMIC EMPOWERMENT SURVEY	YES	NO
Do you receive an allowance (money) for doing household chores?	100%	0%
Do you save some of the money you receive?	20%	80%
Do you have a bank account?	20%	80%
Do you know how to write a check?	0%	100%
Have you ever visited inside of a bank?	50%	50%
Do you have a savings account?	20%	80%
Would you like to visit inside of a bank?	100%	0%

Interestingly enough, one hundred percent of the students received money for doing chores around their home. Even though they received money for the work they did, only twenty percent of the students saved some of the money. The same twenty percent of the students have both a bank account and a savings account. Fifty percent of the students have never been inside of a bank, but all of them would like to visit inside one. Finally, and surprisingly, none of the students knew how to write a check. This is a skill they should have been taught in the public schools by now. These students will be able to visit inside a bank soon. This information was useful because the closing session of the project was determined based on the information obtained from the survey. The reward was changed from giving cash to students to giving them a Bible for participating in the project.

The next survey is a Church Attendance/Service Survey. Some of the questions are listed in the chart below.

CHURCH ATTENDANCE/SERVICE SURVEY	YES	NO
Do you attend Church?.....	100%	0%
Do you attend Sunday School (Church School).....	50%	50%
I attend Church with my family.....	80%	20%
I sing with the Church choir.....	90%	10%
Do you attend the children's Church.....	10%	90%
I like to attend Bible study on Wednesday evening.....	100%	0%
I learn about God/Jesus from my parents.....	60%	40%
My mother takes me to Church.....	40%	60%
My father takes me to Church.....	60%	40%
I like to hear and read Bible stories.....	100%	0%
I would like to know more about the Bible.....	100%	0%
Do you know the books of the Bible?.....	40%	60%

The church attendance analysis and interpretation follows. The survey revealed the continuous strong loyalty to the Black church by African Americans. It was encouraging to know that all of the informants attended church. Fifty percent of the students attended Sunday School at the church they visited. Ninety percent of the students sang in the church choir, and all of them attended Wednesday evening Bible study, either at church or at the COPS Station. Sixty percent of the students said they learned about God from their parents, but all of them attended church. They all liked to hear and read Bible stories and they all wanted to know more about the Bible. Forty percent of the students attended church with their mother, while sixty percent of them attended with their father. The interpretation and survey are not scientific. It is nevertheless a "foot in the door" argument against the generally accepted notion of the absentee father. The one positive indication is that there is relatively strong theological cognition on the part of both parents whether or

not they attend church as a single-family unit (see Church Attendance graph in the Appendix).

The final survey is Questionnaire "A." Some of the questions that were included are listed in the chart below.

QUESTIONNAIRE "A"	YES	NO
I live with my mother and father	80%	20%
I attend Church with my family	80%	20%
II. God Is: Creator, Important in my life, Love	100%	0%
III. The Church Is: A Building	20%	80%
A Group of People	100%	0%
A Place to Worship	80%	20%
Helpful to Me	90%	10%
IV. The Bible Is: God's Word, A Book I Like to Read	100%	0%
A book that teaches me how to live for God and with People	80%	20%
V. My Parents Are: God's gift to me	100%	0%
People I love very much	90%	10%
Good role models for me	70%	30%
VI. My Friends: Can be trusted, Like to party	100%	0%
Are sexually active	10%	90%
VII. My Career: Goal is to finish grade twelve	100%	0%
Goal is to attend college	40%	60%
Goal is to enlist in the armed services	30%	70%
Includes technological training	30%	70%

Questionnaire "A" revealed some interesting statistics. Eighty percent of the children lived with their mother and father and attended church with their family. God Is: is the title of section II. Informants were asked to check only those items that applied to them. One hundred percent of the informants said, God is creator, important in their lives and is love. The Church is a group of people, said one hundred percent of the informants.

Twenty percent of the students said the Church is a building, while eighty percent of them said the Church is a place to worship. To end this section, ninety percent of the students responded that "the Church is helpful to me." In the section entitled, The Bible Is, one hundred percent of the students said the Bible is God's Word and it is a book they like to read. To the statement, "The Bible is a book that teaches me how to live for God and with people," eighty percent of the students responded, "yes." In section V, the students responded to the phrase, "My Parents are." One hundred percent of them said, "God's gift to me." Ninety percent of the students responded that their parents are people they love very much. Seventy percent said that their parents are good role models for them. Concerning their friends, students had this to say: "My Friends can be trusted and they like to party," according to one hundred percent of the students. The final section of the questionnaire is entitled, My Career. One hundred percent of them said their career goal is to finish grade twelve. Forty percent of the students said their career goal is to attend college. Finally, thirty percent of them said their career goal is to enlist in the armed services and the same percentage said their career goal included technological training.

Many of the students' careers will begin at the culture center as they work as tour guides during the summer and on weekends whenever tours are scheduled. Another time the students will be called on to work is during cultural holidays during the school year, especially in January, February, June, October, and November. This will be their opportunity to experience economic empowerment in actuality. This questionnaire correlated very well with some of the other surveys that were administered. This adds a positive statistic to the responses given during the different settings.

The following list of display areas highlights curriculum content within the Cultural Center. These are the areas the students used when they served as tour guides at the facility. A sample of what is included in each area is provided in the narrative.

DISPLAY AREA 1A: This area houses awards and recognition plaques that were presented to the Cultural Center by State and Local Governmental Representatives. Also included in this area is an award presented to the Center for being recognized as the Business Center of the Year for 2001. Representative J. David Weeks made this presentation. It is significant for the students to know that Representative Weeks was reared in the South Sumter Community. Another award in this area recognizes the Center for its beautification efforts. The property had extensive landscaping done, which greatly enhanced its appearance. A third award was given by Tuomey Health Care Systems. This award was presented to the director of the Cultural Center for being a graduate of Class Two as a Tuomey Fellow at the Hospital. Graduates were made aware of the many functions with which the hospital is involved in its effort to better serve the community. Graduates of Class I recommended students of Class II. This was a transforming, enlightening, and educational experience.

DISPLAY AREA 1 B: Included within this area are a few trailblazers who are Sumter residents. Among these outstanding citizens is Mr. Leroy Bowman, a Tuskegee Airman who still lives in Sumter and is a living resource for the students. One of the first African Americans to own and operate a Florist business in Sumter was Ms. Willie Lee Ragin. Her business was located on Manning Avenue in the South Sumter Community. Arthenia Bates Millican, Ph.D. is another outstanding person from Sumter who excelled in education. She is a noted author with many publications to her credit. Four of her

publications are located in the Center. She is an excellent resource person who is a volunteer at the center.

DISPLAY AREA 1 C: The first African American in Sumter County who served on County Council since Reconstruction was Councilman J. Phillip Rembert. He was a resident of the South Sumter Community, an educator in Sumter County Public Schools, and a lifelong resident of the County. After his death, the family donated numerous plaques and awards he received during his service to humanity. Another artist of distinction on display in this area is Deacon J. M. C. Dwyer, an outstanding religious leader, sign painter, and community thinker who lived to be more than ninety years of age. He was known throughout Sumter County for his outstanding work. Notable among the many signs he painted were the ones he painted in many of the Churches in the area, reading ONE LORD, ONE FAITH, ONE BAPTISM (Ephesians 4.5 NRSV). It is strange how he managed to get so high to paint the signs in the sanctuaries of so many Baptist Churches in the County. Strange because he never stopped riding his bicycle, on which he carried his painting supplies. He always traveled on his bicycle because he did not drive a car. He was such an amazing and knowledgeable gentleman.

DISPLAY AREA 2A: This area contained information about many of the former "Colored" Schools in the Pinewood area of Southern Sumter County. Along with former administrators, teachers, and students are many of those who are the first African Americans to hold positions of authority. Among these firsts are: the first Black Chief of Police, Mrs. Patty G. Patterson; Dr. Zona Jefferson, the first Black Superintendent of Schools in the City of Sumter. She is very capable and is doing an excellent work. The first Black female school bus driver in the area was Miss Louella Sweat. She was a graduate of Lincoln High School, the only public Black high school in School District

Seventeen before integration. She was also the first Black female to become drum major of the high school marching band. Mayor Pro Tem, Dr. William S. Randolph, is the first African American to hold this position in the City of Sumter. There are pictures of those who had the honor of having a school named for them. There is a framed photograph of a South Sumter resident who celebrated her one hundred seventh birthday in 2002. She is still very active and lives approximately two blocks from the Cultural Center.

DISPLAY AREA 3A: Former "Colored" Elementary Schools within the City of Sumter are on display here. These school were funded with local funds from Black residents, along with Rosenwald School funds which were used to help pay for education in schools in rural areas of Sumter County. Also included in this area is a chart entitled, "What If There Were No Black People In America." This chart lists the many inventions credited to African Americans in the United States of America. Many visitors are amazed at the number of inventions that were made by Black people.

DISPLAY AREA 3B: This section contains the former Black Lincoln High School, located in the City of Sumter. Other pictures show the Agriculture, Library, and Home Economics Buildings on the campus of the school. School Reunion pictures of classes 1949,1950, and 1951 are on display. These classes visited the Cultural Center during their reunions as they toured the city and county in 2001. This reunion group co-sponsored the Martin Luther King Black History celebration during January, 2003.

DISPLAY AREA 3C: We share a beautiful rendition of a map of Sumter County that was drawn directly on the wall. Former "Colored" Schools in Sumter County, along with major highways in the area are noted on this map. Rosenwald Schools that were located in the county and city are identified on this map. Also noted are old Black communities that pre-date the City of Sumter. A picture of our own Dr. Mary McLeod

Bethune is on display. Another picture in this display area is a picture of a Black Cowboy who was born and reared in Sumter County. He and is family reside on a ninety acre farm in the Northwestern area of the county. Each year for the past five years this Black Cowboy has sponsored a three-day festival. This activity has attracted visitors from throughout the Southeastern United States.

DISPLAY AREA 4A: These are the former "Colored" Schools in Eastern Sumter County. This school had the largest attendance in the county at one time in the early history of Sumter County. Pictures of Mr. Reynolds E. Davis, the only principal of the former Eastern High School, and his wife, Dr. Margaret W. Davis, are on display in this area. Eastern High School was re-named R. E. Davis Middle School in honor of Mr. Davis. Saint John and Johnson High Schools were the other two high schools in lower Eastern Sumter County. Another high school in this area of the county was near Goodwill Presbyterian Church near Dabbs Cross Road on Highway 527 West. This area once boasted of four senior High Schools.

DISPLAY AREA 4B: This area houses pictures of religious workers, leaders, pastors, and ministers. A picture of Pastor and Mrs. L. W. Walker, Sr. is in this area. This couple recently celebrated more than fifty years of ministry service at Hopewell Baptist Church, Dalzell, South Carolina, located in Western Sumter County. Wall hangings of my first pastor and his wife and mother adorn this display area. He is the Reverend Harry Bowman Brown. My second pastor is also one of the photographs in this area. Reverend Dr. Benjamin F. Weston, pastor of Jehovah Missionary Baptist Church, baptized me during the 1960s when I became a member of that church. Dr. Weston was a real father figure to our family and the community. He had such caring and compassionate ways. Many other pictures of local pastors who made and are still making significant

contributions in the community and throughout the county are hanging within this area. Each pastor on display served from thirty to fifty or more years in ministry.

DISPLAY AREA 4C: This area comes alive with outstanding sports figures from Sumter County. Included here is retired professional football player, Freddie Solomon. His family owns and operates a "Soul" food restaurant on Manning Avenue, Solomon's Old Fashion Kitchen. Another professional football player, who is now a chaplain with professional football players, is Reggie Pleasant who was reared in the Pinewood section of Southern Sumter County. South Sumter also had an Olympic participant compete in the recent games in Australia. She lived approximately five blocks from the Cultural Center. Miss Gamble's Olympic game picture is in this area. The knowledge of these athletic greats from the South Sumter community was very motivational and inspiring for the youth in this ministry. They were not aware of the connections of athletes and the businesses their families owned in South Sumter. This area also has a 1938 map of Sumter County. The growth of Sumter has been phenomenal since this map was drawn.

DISPLAY AREA 5: A farm weight, used to weigh cotton and other things is located in this area. There is also a wooden horse used to hold wood as it was being hand sawed. An old electric iron with a detachable cord is on display here. There are assorted fireplace irons in this area. An old wooden scrub board, used when clothes were washed in an old tin tub, is in this area. These artifacts bring back memories of the good old days. When senior citizens visit the center, they readily identify with this area. Many of the youth do not have any idea of how these artifacts were used. The display proved to be very interesting to the youth group. This was new and informative information for them.

DISPLAY AREA 6: Very interesting historical pieces are housed in this area. My first High School principal, Professor Isaac Jefferson and his wife, Mrs. Louise Jefferson,

are pictured in this area. Mrs. Jefferson was my first Home Economics teacher at Rosenwald School (later Saint John High School). Mrs. Rosanna Nelson has a picture in this area. She was the missionary who walked with me to the "mourners bench" as I sought to know Jesus for myself. She assisted me on the greatest walk of my life. My third grade teacher, Miss Izuma Nelson, is also among the historical figures in this area. A group of missionary women of wisdom is located in this collection. Their pictures date back to the early 1900s. The founding family of the Cultural Center is on display in this area along with the founder of the only Black hospital ever in Sumter County. The Reverend Harry Bowman Brown, my first pastor of Saint John United Methodist Church is in this display, also. The hospital for African Americans he founded is now Community Intermediate Care Facility. The facility, still being used, houses many who are in need of assisted living in Sumter County.

DISPLAY AREA 7: This is an exclusive area. It houses the published accounts of a Black male author and his literary works. Albert Montgomery, Ph.D. has written many books. Dr. Albert, as he was affectionately called by the students in this model, has written more than fifteen books. He has done extensive research on family history from South Carolina to Africa for both maternal and paternal ancestors. He assisted with all of the field research for this model. The students were very receptive to him as the lead facilitator. They tried very much to impress him with their oral presentations while on camera. These students were more than impressive; they had outstanding stage presence as they performed the lead parts in the Christmas Program at High Hills Baptist Church on December 21, 2002. Each youth received a personalized Bible as a thank you from the Cultural Center staff for being participants in the field experiences. The females received white leather Bibles, and the males received blue leather Bibles. They were very surprised

and thankful for the gift of the Word. They wondered how their names were placed on them. It was evident in their presentations that their tour guide training helped with stage presence.

DISPLAY AREA 8: This is another exclusive area of firsts. Miss Nan I. Davis, the first Black supervisor in the County Schools of Sumter has a collection of awards and plaques in this area. In Sumter County, she was the mother of supervision for Black people. The epitome of what it means to be a lady was this erect standing female. Many areas of supervision that we use today were started by this pioneer. Her collection is useful in motivating and encouraging in-service students and teachers to assume greater responsibilities and accept leadership roles at a higher level. The first Black doctor of medicine in Sumter County is located in this area. Dr. Birnie, for which the Birnie Hope Center was recently erected, is on display. His picture is a great addition to the Cultural Center. There are many other artifacts and photographs located within the center, but they are too numerous to be listed here. Other content entries will be included in the appendix of this document.

Training Sessions/Program Implementation

Project implementation sessions began on September 4, 2002. The project continued for the next ten weeks. During this time, the expected instructional outcome was articulated. Given the training based on diagnosed and observed needs, the students would display cultural knowledge about their ancestors during tours, using the information listed in display areas shared above. Using the cultural artifacts in the display areas and curriculum activities, the students will: think more positively about themselves; become more knowledgeable of their history, culture, and heritage; conduct tours at the Culture

Center; become more positively enhanced as they acquire moral and religious values that will enable them to make better and more positive social choices and decisions about life and living; and gain a better understanding of knowing and serving Jesus by receiving Salvation.

The basic format for the weekly training is given as it was implemented throughout the training sessions, using the following six steps as the daily guide.

1) Greetings, Sign the Daily Roster

2) Opening Prayer Circle, Pledge to the Bible (see Appendix E)

3) Group Instruction/Demonstration Lesson

4) Individual Instruction/Performance Empowerment Training

5) Salvation-Knowing Jesus/Serving Humanity

6) Closing Prayer Circle/Individual Memory Verse

During the first training session, after one and two above, the students were asked to walk around in the Cultural Center and observe the content they saw on the tables. They were also asked to notice the hangings on the walls. After three to five minutes of observation, the students were asked to choose a display area to tell the group about. It was noted that the students had great anxiety about telling what they saw. This informal pretest for the tour guides found many of the students speechless. A few students made comments similar to the following: "I see an old stove in the corner." "Here is a picture of an old building that looks like a house (referring to a picture of a former `Colored' School)." "Here is a picture of a lady that is 107 years old." This is just one example of what the informal pretest was like for the students before being trained.

We were convinced that each student would become knowledgeable about his/her ancestors during the next few weeks. Each student was destined to become an excellent

tour guide following the ten weeks of training. Each student was given a chance to discuss a display area before the entire group. The responses the students gave corresponded to what they could read under the pictures and artifacts. Some of the students did not respond to the request to discuss the content of a display area. After the students were trained to give tours of the center, they improved significantly in their ability to discuss professionally each display area with much confidence and poise. Each student was give an introduction help sheet to assist in greeting tourists as tour were given by them. A sample "Greeters' Sheet" is given below.

THE GREETERS' SHEET	
YOUR NAME	
GREETING	Good Evening, my name is ...
BACKGROUND	I am a ... grade student at... My principal is... My superintendent is...
WELCOME	Welcome to the Sumter African American Cultural Center
RECOGNITION	Rev. Shirley Palmer is the Executive Director of the Cultural Center and is sponsoring this event. For those who may not know Rev. Palmer, I'm going to ask her to please stand or raise her hand.
TELL THEM where they are	As you look around the room, you can see that this is a Cultural Center for African American history, both current and past history. The displays are divided into DISPLAY AREAS...
INTRODUCTION	I am a Presenter. I will discuss events in DISPLAY AREA...
STEP I	Go directly to your Display Area.
STEP 2	Start by saying, "As you can see, this display area has pictures of. . . or documents of. . .

STEP 3	Point out one or two items in particular and talk about them.
STEP 4	After discussing your are (Ask your group, "Are there any questions or comments)?"
STEP 5	If you can't answer a question, say "presently, I do not know the answer to your question, but I will research the answer for you."
STEP 6	After the last question ask, "Are there any other questions or comments?"
STEP 7	I will be followed by (give the full name of the next presenter).
STEP 8	I am your next Presenter and I will discuss the events on display in DISPLAY AREA...
GO TO STEP 1	Follow Steps 1 through 7
THE LAST PRESENTER	Follow Step I through Step 6. At the end of your presentation, go to Step 9.
STEP 9	This concludes the presentations by Presenters.
I WILL REFER THE REMAINING TIME TO REV. PALMER.	

Each student memorized the Greeters' Sheet. This was a most enjoyable way for the students to learn their history, culture, and heritage. This is the area of training that gave students the confidence to stand before an audience with poise. These students were true champions. They realized their strengths in this area. During the individual instruction section of the training, the students performed orally and became empowered educationally and economically. This was the most exciting and enjoyable part of the training for the students.

The next component of the process is "Knowing Jesus/Serving Humanity." During this part of the training, the students were involved in the study of Salvation. They were presented with an Object Lesson that focused on Salvation. The actual lessons follow:

Lesson 1: You Can't Change History

Object: A board, nails, and a hammer

Lesson: Everything we do becomes part of our history

Presentation: See this piece of board I have today? Now I'm going to take one of these nails and hammer it into the board. I'll do the same with another, and another, and another. Now, I'm going to pull out two of the nails. But the board isn't the same, is it? It has holes in it where those nails were.

Do you know what this illustrates? It reminds us that everything we do to ourselves becomes a part of our personal history. The nails I left in can represent the useful and good things I do, for sometimes I want nails to be in the board in order to hold it to something else. But sometimes the nails are useless and bad, and when I try to pull them out, the results of their uselessness show. The holes are still there. Everything I do to this board becomes part of its history.

History cannot be changed. However, we can learn from our mistakes. Sometimes you can fill holes with plastic wood and work and work hard to smooth the filer and color it to match the board. But if you go to all that trouble, you won't hammer a nail in that filled hole again. You have learned the lesson of how difficult it often is to correct the mistakes you make. So you can learn from mistakes and you can sometimes correct them.

So ask God to forgive you, learn from your mistakes, and put into your life those things that will make it useful.[1]

Following Object Lesson 1, we formed a circle and held hands. The memory verse was recited. Romans 4.8. What joy for those whose sin is no longer counted against them by the Lord. Being saved means no longer having our sins count against us. It means being forgiven by the mercy of God. Romans 3.24 records, "God in his gracious kindness declares us not guilty. This ended the training for September 11, 2002. The next training was held on September 18, 2002. The above steps were used to give the sequence of each training session. The other lessons for the nine training sessions are listed below.

Lesson 2: A Good Light Bulb

Object: An ordinary light bulb that is attached, or the bulb is a flashlight

Lesson: Abiding in Christ is necessary for fruitfulness (John 15.5).

Presentation: Boys and girls, do you think this is a good bulb? You can't tell unless I screw it in, can you? (Screw it in so that it lights). Now do you think it's good? You know it is. This bulb unattached is like many Christian boys and girls. They are saved, but they don't give light for the Lord Jesus. When they look like this (bulb not lit) you can't tell if they are Christians or not. But when they are like this (bulb lit). You know for certain that they are.

What makes the difference? It's simply this. The bulb doesn't light unless it has contact with the source of power. Our Lord Jesus said, "For apart from me you can do nothing"(John 15.5b). That means that, unless you are in fellowship with Him every

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[1] Charles C. Ryrie, *Lessons From Everyday Life* (Chicago, IL: Moody Press, 1974), 100.

moment of the day, you can't shine for Him. Do you know what breaks our fellowship with Him? Sin. If there is sin in the life of any of you Christian boys and girls today, confess it right now and get back into fellowship with the Lord Jesus so that you may shine for Him. How does your Christian life look today? Like this (Bulb unscrewed)? Or like this (bulb lit)? Following object lesson two, the group formed a circle and recited the memory verse. Being saved means that our sins have been completely removed. Psalm 51.9,10. "Remove the stain of my guilt. Create in me a clean heart, 0 God." This ended the second training session for the Community Youth Ministry. The next training was held on Wednesday, September 25, 2002. This object lesson was being presented during the spiritual empowerment component.

Lesson 3: The Believer's Works

Object: A silver coin and several matches

Lesson: To show the different kinds of works done by believers (1 Cor.3.11-15).

Presentation: We know that no one is saved by works (Ephesians 2.9), but only by faith in the Lord Jesus Christ. After Christians are saved, however, works have an important part of their lives. Throughout our Christian lives we are building on Christ as the foundation one of two kinds of works—those that will remain or those that will not. When the Lord comes. He is going to judge every Christian according to the works he has done since he was saved. I want to show you what is going to happen at the judgment. Here comes a believer who hasn't built well. His works are wood, hay, or stubble, and when the fire of God's judgment tries them, here's what happens, (Light one of the matches). All his works burn because they weren't good works, although he himself is saved. Here comes another believer. His works are of gold, silver, and precious stones. This is what happened

when the gold, silver and precious stones are judged. (Light a match under the coin). His works abide, and the Lord says that he will receive a reward.

The question for your heart today is: What kind of works am I building? Will they abide or will they be burned? Let's be careful, as Christians, to build works of gold, silver, and precious stones. If you are not a Christian, all the works in the world won't help you. You need a foundation to build on, and that foundation is Jesus Christ. The way to have Him is to receive Him by faith as your Savior.[2] This lesson ended the instructional part of the third training session. The closing prayer circle and memory verse ended the work for the day. Being saved means that we are forgiven in Christ, Romans 3.24 declares, "He has done this through Christ Jesus, who has freed us by taking away our sins. Training session three ended with prayer.

Lesson 4: A Deposit

Object: Something on which you have placed a deposit, such as an empty bottle of special water, or a tool or a machine that you rent from a store.

Lesson: Our Lord wants us to surrender our lives to Him (1 Cor.6.19).

Presentation: See this bottle. It had special spring water in it. That is, I gave the company some money that they will give back to me if I quit buying their water and return the bottle to them. The deposit assures the company that I won't keep the bottle but will return it in order to get my deposit of money back. Obviously, this bottle belongs to the company that sells this spring water. It does not belong to me. Just so, if you are a Christian you no longer belong to yourself, for the Bible says, "You are not your own" (1 Corinthians 6.19).

Do you have the right to keep this bottle? No. Yet many Christians keep their lives for themselves instead of realizing that they belong to the Lord. The deposit I put on this bottle reminds me that the bottle does not belong to me. Likewise, you and I have been bought with a price, and the price was not money; it was the death of the Lord Jesus. In view of the price He had to pay for us, we ought to give back our lives to Him.

If I want a full bottle of water, I will have to let the delivery man take this empty bottle of water and have him fill it. If you want happiness and fruit in your Christian life, you will have to let Christ fill your life again and again. Your life belongs to Him. He put a deposit on it. Let Him control it everyday.[3] The object lesson closed the training session for lesson four. We ended with the prayer circle and memory verse. How can anyone be saved? Romans 10.13 declares, "Anyone who calls on the name of the Lord will be saved." God's word promises salvation to anyone who calls on Jesus' name. John 3.16 says, "God so loved the world that he gave his only Son, so that everyone who believes in him will not perish but have eternal life (John 5.24). Lesson four and the memory brought this training session to a close. Faith, Knowledge, Excellence, and Success are four words that guided the entire field experience training. In the fifth object lesson, faith was the important focus.

Lesson 5: Unbelief

Object: Choir robe or bath robe (preferably one that "is too small for you").

Lesson: Faith is vital to the life of the Christian (Hebrews 12.1).

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[2] Ibid., 62.

[3] Ibid., 70.

Presentation: I guess you think that I am dressed in a rather strange way today, but this is just the way some of you are dressed in your Christian lives. I'll show you what I mean. God says that the Christian life is like a race and that every boy or girl who is a Christian is in that race, and yet very few win. Do you know what the reason is? Do you remember the lesson about weights or hindrances in the Christian life? That is one reason we lose the race. But there is a second reason, and that is something wrapped around us like this robe. It is unbelief. The Bible says that it wraps itself around us so that we can barely move. How fast do you think I could run dressed like this? Neither can you run the Christian life when you are all wrapped in unbelief.

What is unbelief? It is simply not letting God have control of everything. In order to be saved, you had to let Christ save you, didn't you? You couldn't do it yourself. Neither can you live the Christian life in your own strength; it has to be lived by faith (2 Corinthians 5.7) and that means trusting the Lord Jesus for everything. Are Dad and Mom not saved? Then trust God to save them and ask Him and pray about it. Ask in faith for a chance to speak to them. Ask for courage to do it, and then believe that God will give you that for which you asked. That's what faith is and it is absolutely necessary in winning the Christian race. Don't worry about whether or not you have enough faith. Remember in whom you have faith. This ended the training for lesson five. The memory verse and prayer circle le[4]d us to the scripture for the day. "And just as it is appointed for mortals to die once, and after that the judgment " (Hebrews 9.27 NRSV). Salvation is available to all, but a time will come when it will be too late to receive it.

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[4] Ibid., 54.

Lesson 6: Wrong Way- Right Way

Object: A road map

Lesson: "There is a way which seems right to a person, but its end is the way of death? (Prov. 14.12 NRSV).

Presentation: Not long ago I wanted to go on a trip, so I asked a friend the best way to get there. The friend told me the best road. Then I happened to see another friend and I asked this friend what he thought. This friend also told me the best road—but it was entirely different from the way the first friend had said.

Finally, I did what I should have done at first. I went to the Automobile Club (a service station, not a filling station) and asked them how to get there. They simply got out the map and showed me on the map the right road. Well, I went on my trip and sure enough, I arrived at my destination by simply following the road they had marked. It `s a simple matter to take this short trip, but how can you find the way to heaven? You might ask a friend, and I am sure you would get some kind of answer. Then you could ask another friend, and you would undoubtedly get a different answer. What should you do? Who would be right? You ought to do just as I did about finding earthly directions—go where you can get the right answer. That place is the Bible. Do you know what the Bible says about the way to heaven? Listen to the words of the Lord Jesus Christ., "I am the way—no one comes to the Father but through me" (John 14.6). How can you get to heaven? By trusting the Lord Jesus as Savior, for He is the way to the Father, and where the Father is, there is heaven.[5] This session ended with the prayer circle and the memory

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[5] Ibid., 1.

verse. How can I be sure of my salvation? "But to all who receive him, who believed in his name, he gave power to become children of God (John 1.12 NRSV). Just as a child cannot be "un-born," God's children—those who have believed in Jesus Christ—cannot be "un-born again." For all who are led by the Spirit of God are children of God (Romans 8. 14).

Lesson 7: An Invitation

Object: A wedding invitation

Lesson: To present the way of Salvation

Presentation: Look, I have a letter with me this evening, but I think I'll just put it here on top of the podium, and we will talk about the weather for a while. Of course, I think I recognize the writing on the envelope. (Walk to the place where you left the letter). But I'd rather talk about something else. Maybe I'll look through this hymnbook first. You know, I've had this letter quite a while, but I guess there is no hurry about opening it.

What's the matter? Oh, you want me to open this letter? Well, I guess I might as well. Look at this. It is an invitation to the wedding of a friend of mine. That's kind of him—I think I'll go. Oh dear, I won't be able to go after all, for the date is past and the wedding is all over. I've missed it. Isn't that a shame?

Boys and girls, do you know what lesson I'm trying to teach you today? It is just this: God sent us a message that we call the Bible, and in that Bible He has given us an invitation to heaven. But the invitation is only good until Jesus comes. And then it will be too late to accept it. In the meantime, this invitation to heaven is absolutely free, for God says, "Let the one who wishes take the water of life without cost" (Revelation 22.17). It is offered to everyone in the world and that surely includes you. Someday, however, it will

be too late to accept God's invitation, and just as I missed this wedding, you may miss your chance to go to heaven. Why not open your heart right now to the Lord Jesus and tell Him that you believe that He died on the cross for you and that you trust Him to take you to heaven some day as He promised?[6] This object lesson ended the eighth training session. The day ended with the prayer circle and memory verse. The Holy Spirit takes up residence in our heart and assures us that we are God's children. "But when he noticed the strong wind, he became frightened, and beginning to sink," he cried out, "Lord save me!" Jesus immediately reached out his hand and caught him saying to him, "You of little faith, why did you doubt?"(Matthew 14.30,31) We cannot save ourselves from sin, guilt, judgment, and spiritual death. Only Jesus Christ can save us. The best we can do for ourselves is to accept the invitation by opening our heart to Jesus.

Lesson 8: Another Letter

Object: An unsealed letter for mailing

Lesson: To illustrate the eternal security of the believer (Ephesians 4.30).

Presentation: I brought a different letter along today for the object lesson. Last week, you remember, I had one I had just received; today I have one that I am going to send. You see that it isn't sealed yet. Perhaps you wonder what is in the letter and, if I should leave it here and go out of the room, you would perhaps open it and read it. But if I lick and seal it as I am doing now, you cannot read it, for it is against the law for anyone to open this letter except the one to whom it is addressed. If after I mail this I remember

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[6] Ibid., 3.

something else I want to put in it, I can't even get it back from the post office. They wouldn't let anyone have it but the person to whom it is addressed.

Did you know that when you accepted Christ, God sealed you? The Bible says that every Christian is sealed by the Holy Spirit (Ephesians 4.30). Now, the Holy Spirit is God Himself, and I don't know anyone in the entire world who could break a seal like that. You could break the law and open this letter, but not even Satan can take away the salvation that God has given you. It's also possible that the glue on this letter will not stick tightly, and the letter will come open before it is delivered; but it is not possible that the Holy Spirit will leave you or ever die. It could also happen that this letter would not be delivered, but if you are a Christian, God guarantees that He will deliver you into His presence someday, for you are sealed until the day of redemption. A wonderful salvation![7]

Lesson 9: Faith

Object: A chair

Lesson: To illustrate faith and to present the plan of Salvation

Presentation: Today I want to use this chair as the object lesson. You see, I am quite tired and I want to sit down in this chair and rest, but I just don't know whether or not I can trust this chair. The wood seems to be solid and all the joints look tight. I think it would hold me, but I'm still a little bit doubtful. Say, have any of you sat in this chair? Oh, you have. Well, did it hold you? It did. But I still wonder if I can believe you,

Boys and girls, do you see what I am trying to tell you? The Lord Jesus said, "Come to me, all who are weary and heavy-laden, and I will give you rest"(Matt.11.28),

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[7] Ibid., 4.

but you will never experience that rest until you come to Him and take Him at His word. You can look at Him just as I examined this chair, and you will see that He is all that He claims to be. Everything He did on earth proves that He is the only Son of God and the only One who can give rest. You can ask any of us who have trusted Christ for rest from guilt of sin, and we will tell you that He does satisfy. But you personally will never know this rest until you trust Him. I'll never get any rest from this chair until I am willing to trust it and sit down. (DO THAT NOW). If you want rest from sin, then you must be willing to trust the Lord Jesus Christ. Just rest on what He did for you when He died on the cross. He meets every claim. Won't you trust Him right now?[8] This session ended with the prayer circle and the memory verse. Why is salvation so central to Christianity? Now the earth was corrupt in God's sight, and the earth was filled with violence. And God saw that the earth was corrupt; for all flesh had corrupted its ways upon the earth. And God said to Noah, "I have determined to make and end to all flesh, for the earth is filled with violence because of them; now I am going to destroy them along with the earth" (Genesis 6.11-13). For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord (Romans 6.23). Therefore, salvation is necessary because sin against a Holy God separates us from him, bringing judgment and spiritual death.

Lesson 10: A Paycheck

Object: A paycheck or some money received in payment for some service

Lesson: To contrast the wages of sin and the gift of God (Romans 6.23).

Presentation: I wonder how many of you have ever been paid for doing some job. You

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[8] Ibid., 5.

know that I work, and so I brought my check along today to use as our object lesson. Let me tell you about another paycheck. In my Bible I read, "The wages of sin is death" (Romans 6.23). My employer pays me in money, but sin pays its wages in death. Since everyone is a sinner, everyone receives this paycheck of death.

If I should go to the bank to cash my check and find that the bank has failed and could not pay, do you know what would happen? Very likely the government would step in and cash my check, for the money in most banks is insured and the insurance would cover the loss. That is exactly what happened in regard to your sins and mine. Jesus Christ stepped in and paid the debt of our sins, not because we couldn't die for our own sins, but because He loved us so much. He became our insurance against having to die.

Now instead of death for your sins, you may have complete forgiveness. For in the place of death, the Lord Jesus offers you eternal life. "The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord: (Rom. 6.23). I had to work for this check, but you cannot work for salvation. God says that salvation is for "the one who does not work" (Rom. 4.5). Which will you have—the paycheck or death or the free gift of eternal life? If you want eternal life, then let the Lord Jesus who shed His blood for you come into your heart this very moment.[9] This lesson ended the training for object lessons in this model. The prayer circle and the memory verse concluded our work for the day. For the Lord will pass through to strike down the Egyptians; when he sees the blood on the lintel and on the two door posts, the Lord will pass over that door and will not allow the destroyers to enter your houses to strike you down (Exodus 12.23). Salvation through Christ is dramatically foreshadowed in the Passover lamb. There is salvation in no one

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[9] Ibid., 7.

else, for there is no other name under heaven given among mortals by which we must be saved" (Acts 4.12). Because we are sinful, we need to be rescued—"saved"—from destruction. Jesus Christ provides this salvation when we call on him to save us. We close this training with the promises of God: because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved (Romans 10.9 NRSV).

Each object lesson ended with a memory verse and prayer. The memory verses came from *Touchpoints for Students, God's Answers for Your Daily Needs.* The focus of the spirituality component was salvation. Each lesson scripture was leading to salvation.

CHAPTER SIX

CONCLUSION

Many concerns motivated the development of a community youth ministry model in South Sumter Community of Sumter, South Carolina. First, the concern was to rescue youth who lived in an area that was experiencing problems of epidemic proportions with teenage pregnancies and drug-related abuses. The intent was to assist them by providing training in the areas of greatest need. The second concern was to teach youth to make better decisions concerning life issues and moral development choices. Staged training offered them alternatives to previous choices. They were then able to recognize and make better choices than before. A third concern endeavored to raise the self-image of youth by teaching to their strengths, using their history, culture, and heritage as the curriculum. A fourth concern was to provide spiritual empowerment training for youth as an integral component of the model to improve church school attendance at High Hills Baptist Church. The final concern provided opportunities for youth to become economically empowered by working as tour guides at the Cultural Center.

These experiences enabled the youth to expand the boundaries of their communities. They received employment that elevated their economic status along with moral development assistance that led to better decisions about life-related issues. These efforts were accomplished by the community connecting with the home and church school

using our history, because hope for humanity lies within our families, our faith, and ourselves.

The theological foundation for the ministry model rested on the fact that children were an important part of the plan of God's world. God always wanted children in the midst of what was happening; for it is to such as these that the kingdom of God belongs. The centrality of the gospel as well as the Church should always be Christ. The starting point of Black theology is, "God is." Christ was projected throughout the model as the center of everything. As we looked at the gospel and the Church, we cannot view them in their totality without looking at Christ, because the three are inseparable. Christ gave the gospel to the Church. Therefore, the mission of the Church is to proclaim the gospel to a world that includes children with various needs.

Over the historical past of the Black Church, society has given some attention to youth. Programs usually emerged through the church's Sunday School. Various programs directed toward the personal and spiritual development of youth have existed in the Black Church since the 1800s. According to Fraizer, the parents through their ministers urged everyone to send their children to whatever schools were available.

This ministry model used qualitative research to understand the particular social situation and group interaction of this study. Not much was found in the study of culture as a launching place for spiritual and economic empowerment. This inquiry process was a successful initiative for empowering students and raising their self-concept. The data collected shed light on the effects of culture as motivation for empowering Black youth. From this study, a plan emerged. The design for the model included concerns that were basic for any youth ministry. One, identify resources. Two, identify needs. Three, design a plan for action.

The initial design of the youth ministry model was a five-step plan. The first step was opening devotion and Pledge to the Bible (see Appendix E). Step two consisted of total group instruction with demonstrations. The third step was the spirituality component that included believing, knowing and serving Jesus and humanity. Object lessons were presented with scripture references. The fourth step was the individual performance by the informants based on prior instruction. The final step was the closing prayer circle with biblical memory verses.

Field implementation training was active from September through December 2002. Staff members worked well and in a collaborative manner with the community, the home, and the church school of High Hills Baptist Church. The youth were participants in a Community Oriented Policing program in the community and members of High Hills Baptist Church. They also attended grades five through eleven in the public schools of Sumter City and County.

Data collection included needs assessment survey questions and ratings. There was a parent survey form and teacher survey questions and ratings. We also administered student survey questions and ratings. A church attendance/service survey provided knowledge of those who attended church and with whom. It also gave information relevant to participants' basic biblical knowledge. In order to ascertain students' beliefs, we gave Questionnaire "A." Completion of this form provided students' beliefs about God, the Church, their parents, their friends, and their career choices. Ten Object Lessons were presented with the focus on salvation. Enhanced spiritual growth was noted. Reflections capture a successful training program and show what can happen when youth are trained.

The primary goals of the ministry were: (l) To offer students a curriculum that included Black history, culture, and heritage; (2) To create an environment where students could engage in dialogue concerning social, cultural, spiritual, and economic issues that are relevant to them; and (3) To teach students the importance of developing a personal relationship with God. The vision was clear, even though the problems that rob our youth of the abundant life referred to in John 10.10 were not new. We wanted to provide a new approach to solving them, rather than allowing these problems to destroy their minds and bodies. We reached our goal to simply help the students perform better academically, socially, spiritually, economically, and culturally.

Progress was made in bringing the home, church school, and the community to a point to speak with one voice as advocates for the children. There is never a need to become divided over issues that involve youth. We remained united and provided a better quality of life for all. One of the greatest rewards of working with these students was sharing their joy of learning as they were provided opportunities to share their gifts in the development of God's kingdom on earth. There are many people in the community, the church, and the home who have gifts to share and are waiting for those gifts to be called out for God's service. This ministry called out many of these persons and benefited from their service to the glory of God.

The study, research, planning, and implementation experiences paint a beautiful portrait of the informants in the ministry. The model was successful in training youth for service to God. Enhanced collaboration within the community was very much noticed. The attitudes of children were changed positively toward the knowledge of their history, culture, and heritage. Their self-confidence and how they perceived themselves were enhanced with a greater understanding of their ancestors and the struggles they endured.

These youth came to know God as creator, savior of the world, important in their lives, and the epitome of love. This youth ministry is a replicable model. It shows what can happen when the most important units in society connect and collaborate for the overall development of children. When people come together and rally around a single cause, great things happen.

When we begin to view the needs of the world through the eyes of our children, our own personal and spiritual growth increases. It also enables us to come closer to God. When we work in the kingdom of God and our area of focus is the development of God's children, not only do the children enter into a better relationship with God and their brothers and sisters, but so do we. Jesus reminded us in scripture that whoever gives even a cup of cold water to one of these little ones in the name of a disciple, "truly I tell you, none of these will lose their reward." The children are our reward, given by God, served by humanity.

As considerations were discussed for continuous training using this model, some changes and expansions came to the table. The information gained from the data collection instruments needs to be compared and used to better connect with the public schools. It was evident from the surveys that parents and students had different opinions concerning the school environment. Another look at the information suggested that parents may need to consider being volunteers at the schools. Another consideration as we continue training youth would be to work with an even smaller group in order to cover more material in a more extensive manner. The next training will also include parents being actively involved within the instructional setting of the student. During this training, we met only one time per week. This should be changed to meet at least two, if not three, times each week. It may not be necessary to collect as much data at another training as was done during this

model. In the final analysis, a positive difference was made during the implementation of this model.

The following comments from program participants support the successful knowledge claim expressed concerning this youth ministry model. These comments are self-explanatory. The students had the opportunity to respond orally and in writing to the questions, "What have you learned from the training you received the past ten weeks?" We are confident these are their words and thoughts. They wrote these comments during the last study session under the watchful eyes of the facilitator, context associates, and the director.

The students' comments were:

I) Female

"I learned a lot about African Americans."

"I have grown a lot."

"I want to have confidence in myself."

"I also learned about (our) culture."

"I did not know Freddie Solomon's mother worked at Solomon's Kitchen"

2) Male

"I used to be nervous in front of groups but now it's getting easy."

"I am learning to work more closely with others."

"Now I can connect with others easier."

"Better communication"

"I learned how much Mrs. Palmer gave to the community."

3) Female

"I learned to speak up."

"I once was scared but now I have confidence."

"I learned about Black History."

"I also learned to prove my point."

4) Male

"I learned history."

"I learned about Blacks."

"I learned about school."

"I learned not to play around."

"I learned to listen."

5) Female

"I learned that I should have knowledge, faith, success, and excellence."

"I learned to be strong with my voice but not with my body."

"Having the four things gave me courage and they are: faith, knowledge, excellence, and success."

"Thanks to Mrs. Palmer and Dr. Albert Montgomery, with their help I gained strength to believe in myself and others also."

6) Male

"I used to hate school but now I know how hard people worked to get me there."

"I learned that our history is very important."

"I also learned that there were smaller (school books) back then."

"I used to didn't think about my history, but now I think more about how Blacks achieved their goals when they worked hard."

"And last, I learned that family, God, achieving goals, and history are very important than anything else."

7) Female

"I learn to talk in front of people."

"I learned to stop being shy."

"I learned to speak loud and clearly."

"I learn to keep eye contact."

"I learned to stop goofing (playing) around."

8) Male

"I have grown through faith."

"I learned (something) from the past."

"I learned that we have to be blessed for what we have and for how far we have come."

"I learned most of all where we (have) come from and what we did."

9) Female

"I know more about my heritage."

"I learned how to achieve my goals."

"I learned to be more respectful to the Black Americans, especially the more older ones."

"I learned how to have faith and courage in what I do."

"I learned that if I want to succeed in life to have faith, knowledge and excellence."

10) Male

"I learned past history."

"I learned culture."

"I learned what Black people invented."

"I learned how small was the cafeteria (in some of the 'Colored' Schools)."

"I learned how much money Black people got paid a day."

11) Female

"I learned about success."

"I learned about faith."

"I learned about knowledge."

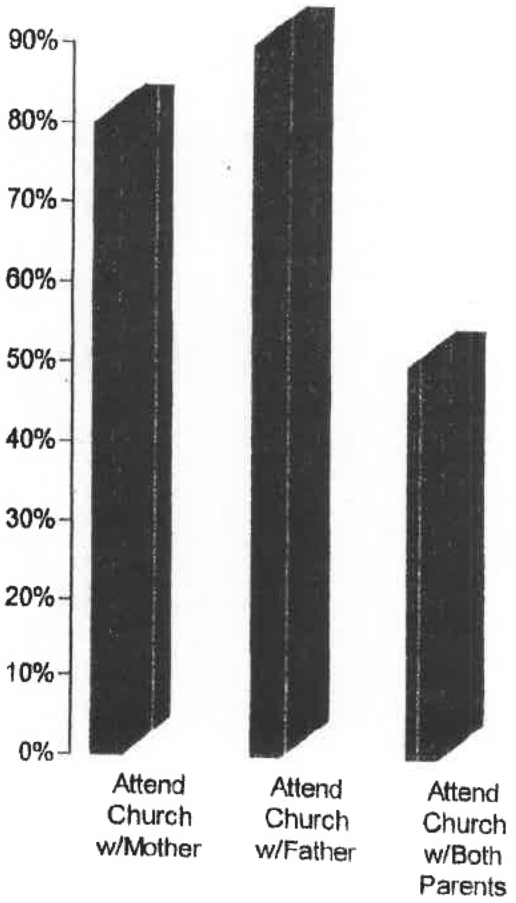
"I learned about Black History."

When the entire Community Youth Ministry is viewed, considering the immense challenges confronting all residents of the community, these youth of African descent experienced a glimmer of hope during and following this training. It was evident that they began to take on longer-range views of themselves and the situations surrounding them. They now view their future in the community with hope and expectancy. They grew more serious and introspective with each session of training. They have shown they are fully capable of rising to the top of expected standards and challenges. We declare these youth ready to face tomorrow with brighter hope and long-awaited success. They are trained young people who are making better choices about life and living in community.

APPENDIX A

SURVEYS

Church Attendance



1. **Analysis**: The study revealed continued strong loyalty to the black church by African-Americans, a product of tradition and faith. The fact that only fifty percent of the students attend church with both parents may have more to do with circumstances than faith itself, such as child or elderly care, or shift work by one or both parents.
2. **Interpretation**: While the survey was not scientific, it is a "foot in the door" argument against the generally accepted notion of the absentee father. The one positive indication is there is relatively strong theological cognition on the part of both parents whether or not they attend church as a single family unit.

Interim Survey (Survey Number 2 of 4)	1	2	3	4
Write your (AGE in Col 1) (GRADE in Col 2) (Sex in Col 3) (Date in Col 4)				
1. BEFORE participating in this program my ATTITUDE was (Circle your answer)	Exc	Good	Sat	Poor
2. AFTER participating in this program my attitude NOW is (Circle your answer)	Exc	Good	Sat	Poor
3. BEFORE participating in this program my CONDUCT at SCHOOL was (Circle your answer)	Exc	Good	Sat	Poor
4. AFTER participating in this program my CONDUCT at SCHOOL has been (circle answer)	Exc	Good	Sat	Poor
5. I like participating in this Youth Ministry & Cultural Program (Write your reason on Line 5a)	Yes	No		
5a.				
6. I learned something ABOUT THE BIBLE in this Program (Write your answer on Line 6a)	Yes	No		
6a.				
7. I learned something ABOUT BLACK HISTORY (write your answer on line 7a)	Yes	No		
7a.				
8. Do you know the meaning of the word CULTURAL? (Write your definition on Line 8a)	Yes	No		
8a.				
9. What do you want to be when you become an adult? (Write your answer on Line 9a and explain why)				
9a.				
10. Have you ever traveled out of the state of South Carolina?	Yes	No	1-5	6-10
11. Have you ever lived in any other State or Country? (If Yes , write name in Column 4)	No	Y-s	Y-c	
12. What do you enjoy MOST about participating in this program (write answer on Line 12a)				
12.a.				
13. Do you believe there are still problems between Blacks and whites in America? (Circle Your answer and then write your explanation in this space)	Yes	No		
14. Do you have a Hobby or a Special Talent? (If yes, write answer on line 14a.)	Yes	No		
14a.				
15. What is your favorite subject in school?				
16. Do you know any Bible Verse BY MEMORY? (Select your answer and write the Bible verse on Line 16a. Include WHERE the Verse is located in the Bible if you know it)	Yes	No		
16a.				
17. What do you like MOST about the Church you attend? (Write answer on Line 17a				
17a.				
18. Do you know ALL the Lord's Prayer by memory?	Yes	No		
19. Have you heard of the BLACK NATIONAL ANTHEM before?	Yes	No		
20. What should be done to reduce crime in the Black community? (Write answer on Line 20a.				
20a.				
Do not write in this space				

Review and Analysis of Survey Results

1. A number of surveys were conducted during the course of the Youth Ministry-Training Program. An initial survey was administered in order to capture current attitudes and perceptions of students before they entered the program. A subsequent survey was conducted at mid-point in the program to assess student progress and program effectiveness. A final survey was conduct at the conclusion of the training program in an effort to measure and assess the program's impact on the participants.

2. When the survey results are viewed in perspective of the immense challenges confronting these young African-American participants in the program, some glimmer of hope was seen. For example, they began to take on longer-range views of themselves and of their future. They grew more serious and introspective with each session of training. By the end of the program they were able to be more critically objective about themselves and about each other.

3. It is far too early to call the program a success – or even the participants a success. But objectively, the survey results would indicate that the fundamental design tenets of the program are in place. Clearly, these young African-American boys and girls want to be challenged. They yearn for tough and meaningful challenges. They have shown they are fully capable of rising to very high levels of standards and expectations.

4. There were three areas where the participants showed encouraging notional and attitudinal changes: **in the area of self-discipline, on the importance of education, and in greater appreciation for African-American history and achievements.** These developments are encouraging indeed. All the lessons learned from this laboratory class will aid in further development of a long-term systemic training program.

5. Before presenting the survey results relative to the program, I will address in a kind of step-wise fashion some cultural demographics of South Carolina in general and of Sumter County in particular. This approach will allow a clearer interpretation of the survey data and for an association of that data with a larger picture.

6. All of the participants in the Youth Ministry Training Program were residents of Sumter County, South Carolina. All participants were young African-American boys and girls between the ages of 11 and 13 and in public school grade five through eight. The program was specifically not designed to take only the best African-American boys and girls in the community and make them better. Quite the contrary. In fact, the participants represented a diversity of egregious personal, home and family situations. Participants included an early teen, single mother, those who lived in home where both parents were absent, and those who were victims of far more serious domestic situations. If nothing more, the program construct was minimally successful to the extent that these young participants could glean a glimmer of hope and encouragement while in the program.

7. South Carolina has forty-six counties, or County Seats. In the charts to follow I will present some demographics of eleven of the forty-six counties, Sumter County included. For every demographic category presented, I will present the top five and the bottom five South Carolina counties. This will allow a comparative review of South Carolina and Sumter County in relation to the challenges facing the African-American community as well as the challenges facing my program design and objectives.

8. With a population of just over 106,000, Sumter County ranks 12 out of 46 counties in the state. It ranks 20th in land area in square miles. For a point of reference, the five largest counties and the five smallest counties, population-wise, are shown in **Chart 1** below.

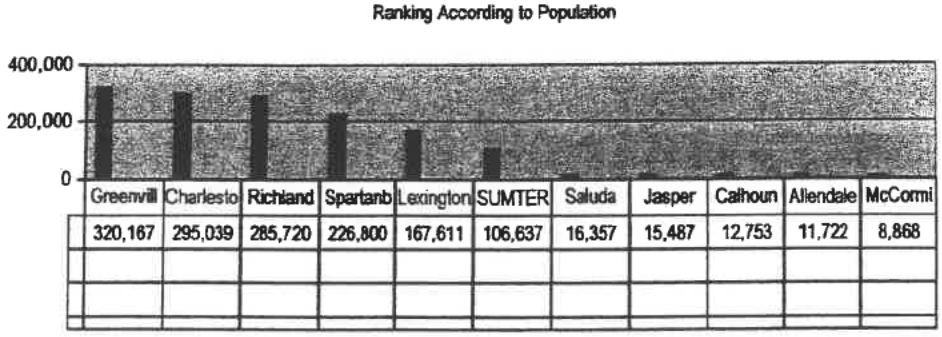


Chart 1

9. Twenty-nine percent of the population in South Carolina is under the age of 18 years. The percent of the population under the age of 18 for Sumter County is 28.7. Other South Carolina counties with the highest and the lowest percentage of population under the age of 18 are shown below in **Chart 2.**

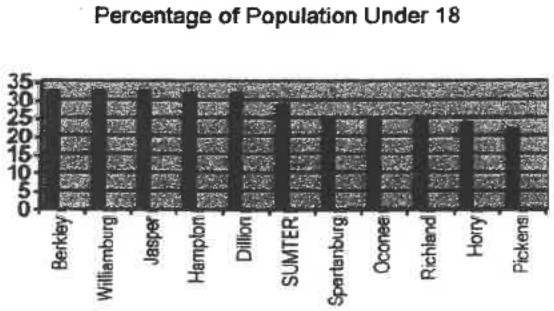


Chart 2

10. In **Chart 3** is shown the poverty status of <u>persons</u>, <u>families</u>, and <u>families with children</u> in ten South Carolina counties. Five South Carolina counties with the least poverty rate are shown, and five South Carolina counties with the highest poverty rate are shown. Again, out of 46 counties in South Carolina, Sumter ranks 15th for percentage of <u>persons</u> below poverty level, 15th for percent of <u>families</u> below poverty level, and 16th for percentage of <u>families with children</u> below poverty level.

(Percent <u>below</u> Poverty)

Chart 3

County/Rank	% of Persons	County/Rank	% of Families	County/Rank	% of Families with Children
Lexington	8.4	Lexington	6.3	Lexington	8.4
York	10.3	Pickens	7.3	Pickens	9.3
Greenville	10.5	York	7.6	York	10.5
Oconee	11.4	Greenville	7.8	Oconee	10.8
Dorchester	11.5	Oconee	8.1	Dorchester	11.2
Sumter	**20.6**	**Sumter**	**16.9**	**Sumter**	**22.3**
Marion	28.6	Lee	23.9	Dillion	29.5

Williamsburg	28.7	Marion	24.1	Lee	31.2
Clarendon	29.0	Williamsburg	24.2	Marion	31.2
Lee	29.6	Clarendon	25.3	Bamberg	31.5
Allendale	35.8	Allendale	33.5	Allendale	42.9

Chart 3

11. The next several charts beginning with **Chart 4** will continue to compare similar data but will include race and/or gender. For example, **Chart 4** shows the average income earnings in South Carolina, by race and gender.

Education	Black Male	White Male	Black Female	White Female
Average	$16,758	$28,890	$11,838	$14,997
Less than 9th Grade	$12,281	$16,933	$6,996	$9,426
9th-10th Gd (no Dipl)	$13,870	$19,720	$9,336	$10,874
HS Diploma or GED	$16,460	$24,604	$11,049	$13,084
Some College	$19,591	$27,684	$12,417	$14,670
Associate Degree	$23,174	$29,075	$14,717	$17,440
Bachelor Degree	$25,858	$38,863	$18,093	$18,880
Masters Degree	$26,824	$41,147	$25,746	$23,856
Professional Degree	$32,460	$62,271	$24,162	$30,535

Chart 4

12. If anything, **Chart 4** should inform us that every "successful" African-American adult should do more to encourage educational pursuits among our African-American youths. Even with educational credentials, unfortunately, disparities remain as evidenced in the above chart. Again, the fact that the students who participated in the Youth Ministry Training Program showed a positive change in attitude about education is an encouraging and hopeful sign. As the program is more fully developed it will be institutionalized as a church-based, community-based personal development and cultural enrichment program. I anticipate in the long run the program training and formally graduating as many as several hundred students per year.

13. I realize that I am making no scientific discovery when I say that poverty affects both learning and behavior. An aspect of teaching personal development and cultural enrichment as designed in my program construct is to teach young African-Americans how to mobilize and employ external resources to help them overcome disadvantages, whether they are social and economic disadvantages or even academic challenges.

14. **Chart 5** looks at the number of persons in poverty who are below the age of 18. These are the same young people whom we expect to tow the line in moral and social conduct, and in education, but we give far too little regard to the economic and domestic implications of their behavior.

County (Total Number Below Poverty County)	Persons Below Poverty who are 18 Years Old and Under
Charleston (48,508)	18,965
Richland (35,783)	12,278
Greenville (32,652)	10,977
Spartanburg (26,053)	8,891
SUMTER (19,550)	**8,028**
Florence (22,500)	8,530
Horry (21,358)	7,679
Orangeburg (20,171)	7,653
Berkley (15,672)	6,598
Aikens (16,671)	6,225

Chart 5

15. It is interesting to note that the numbers for Sumter County (8,028) is roughly the same number of students who are enrolled in the public schools of the county. This does not suggest, however, that the data on poverty can be overlaid on the total number of students enrolled in the public schools of Sumter County.

16 When we look at criminal justice and African-American youths in South Carolina and in Sumter County, the picture is really not much different than the national picture: **more younger African-Americans committing more serious offenses.** More serious offenses like murder, rape and robbery are committed in those South Carolina counties where educational levels are low and poverty levels are high. **Chart 6** looks at criminal offenses, by race.

Criminal Offense	White	Black
Murder	124	342
Negligent Manslaughter	1	3
Forcible Rape	406	542
Robbery	300	1,328
Aggravated Assault	2,540	4,379
Breaking or Entering	3,354	3,395
Larceny	7,158	11,227
Motor Vehicle Theft	651	969

Chart 6

17. Drug law-related offenses among African-Americans in South Carolina and in Sumter County show no difference in trend than the national trend. For example, a decade ago, nearly 600 juveniles under the age of 17 years were arrested for possession, sale, and/or manufacture of drugs. Of the nearly 600 arrests, 545 were young African-Americans. A decade later those numbers have nearly tripled. Of 14,305 arrests for similar drug law-related offenses among 17 year olds and older, 11,000 were African-Americans.

18. Clearly, a large element of the problem is that young African-Americans are learning about the drug culture from older African-Americans – from parents, older siblings, and other relatives. Any program that attempts to reach our youth must also reach the rest of whole of the family and the African-American community. Otherwise, it would be foolish to attempt to sterilize social behavior in a non-sterile environment.

19. Sociologists have long known that part of the reason for the drug culture is the appeal of glitter, glamour and wealth gotten from involvement in illicit drugs. Thus, it is important for any such youth ministry program to teach not just basic economics, but also to teach the social and moral implications of economics and wealth.

20. One of the first surveys administered to participants in the Youth Ministry Program was an assessment of their knowledge of personal economics. A hundred percent of the students desired wealth but they struggled to explain how to obtain wealth. This is a crucial learning gap. Void of the right kind of moral, religious, and social training, they're likely to turn to the illicit drug culture to obtain the wealth they desire. Clearly, at this point, parents, teachers and church leaders have failed them. A more detail analysis of the survey on economics is shown in **Chart 7** below.

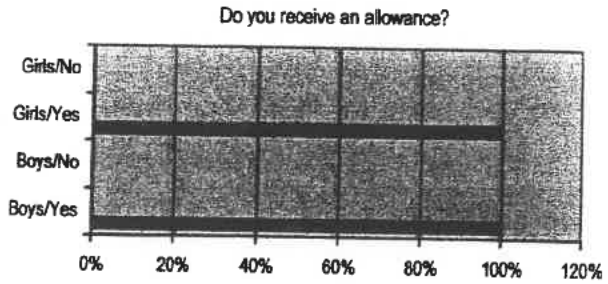


Chart 7

21. It is noteworthy that 75% of the boys had a bank account while no girls had a bank account. It may be due to the level of personal maintenance (grooming, styling, and fashion). If age is at all significant, none of the older boys had accounts, while the youngest of the boys had accounts. This may also be due to the level of parental responsibility assigned. For example, the older boys may have been given latitude or discretion on whether to maintain a bank account, while the younger ones may have been required to maintain their accounts.

22. Ninety-five percent of the students did not know how to write a personal check. None of the boys knew how to write a personal check. This figure should alarm parents since most of the students in the survey were preteens and teenagers. A decade ago, there were 26,151 arrests for bad checks, 2140 for forgery, and another 3,195 for other frauds. **Chart 10** below shows the number of arrests for each category of "paper crime" by race and by sex.

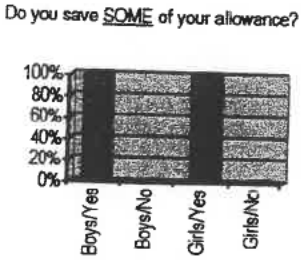


Chart 8

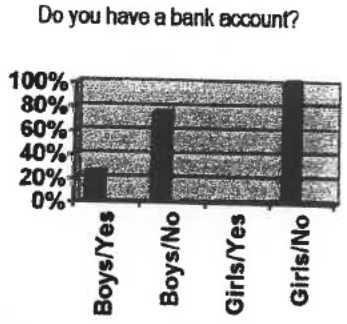
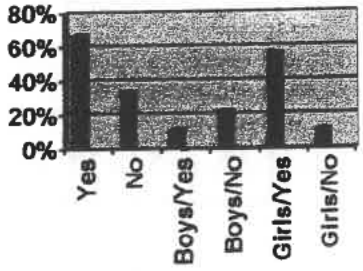


Chart 9

Do you believe there are still significant racial problems between Blacks and Whites?

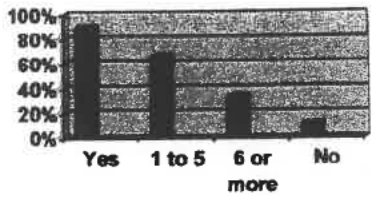


After participating in this program my attitude now is...

- 67% of the students answered **excellent;**
- 22% of the students said their attitude did not change from being **good;**

Note1: Interesting enough, one student reported that her attitude **changed from good to satisfactory.**
Note2: The two students who reported no change in their attitudes from before and after participating in the program were teenage girls.

Have you ever traveled outside of the state of South Carolina? If so, approximately how many times?



Offense	Black	White	Male	Female
Bad Checks	11,920	13,947	12,440	13,711
Forgery, etc	1,164	964	1,383	757
Fraud	1,491	1,691	2,229	966
Embezzlement	12	23	16	20

Chart 10

23. A full one-third of the students has never been inside a banking facility. All were preteens, and girls and boys. This is another critical element in social learning skills where parents have failed, obviously through unintentional omission. The survey revealed that a hundred percent of the students wanted to learn more about financial institutions and each of them wanted to visit an institution to learn more about banking services.

24. A mid-range narrative survey was conducted. Students were given the opportunity to "vent" their perceptions about the youth ministry-training program. The survey did not solicit compliments about any aspects of the program, or about any of the training facilitators. They were challenged to "vent" their observations, whether those observations were critical, neutral, or complimentary. A representative sampling of their comments are shown in **Chart 11** below.

Sex	Age	Observations
M		"I used to hate school but now I know how hard people had to work to get me where I am…I learned that our history is very important…I used to didn't think about my history; now I think more and more about Black achevements and how hard they worked…I learned that family, God, history, and achieving goals are important."
F		"I learned to be more respectful to Black Americans…I learned how to achieve my goals…I learned how to have faith and courage in what I do…I learned that if I want to succeed in life, I must strive for faith, knowledge, excellence, and success."
F		"I learned to speak up…I was scared but now I have confidence…I believe in doing my best, even if I mess up…I also learned to prove my point…I learned that I should have knowledge and faith…I learned to be strong with my voice and not with my body…I gained strength to believe in myself and in others."
M		"I used to be nervous in front of people but now it's getting easier…I'm learning to work more closely with others…I can connect with others easier."
F		"Yes, I want to have confidence in myself…I have grown a lot…I learned about our culture and about African-American history."
F		"I have grown through faith…I learned that we have to be blessed for what we have now…most of all, I learned what African-Americans accomplished."
F		"I learned to talk in front of people…I learned to stop being shy and to speak loudly and clearly, and to keep eye contact…I learned to stop goofing around."

Chart 11

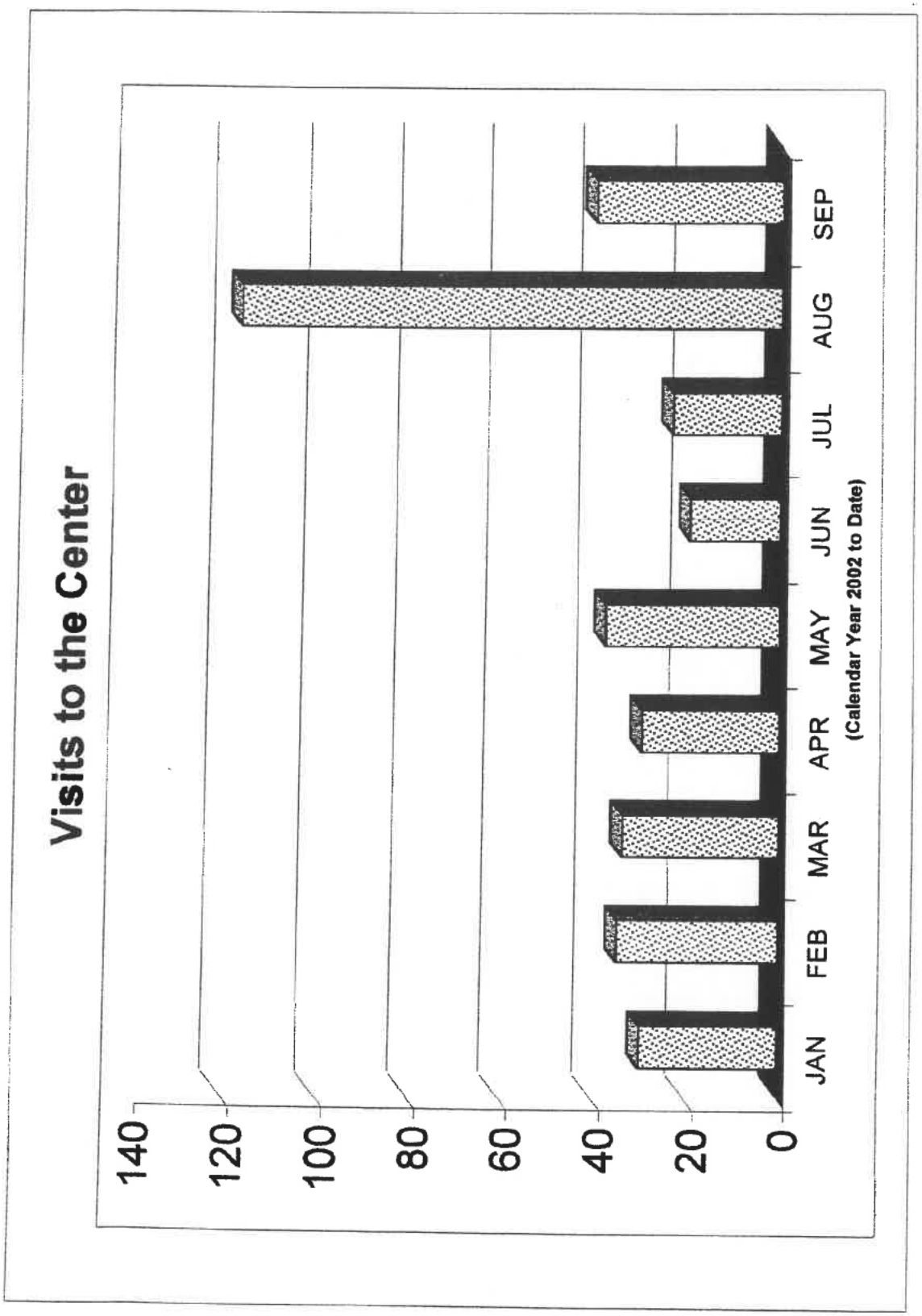
25. **Chart 11** is anything but a testimony of the youth ministry program. Instead, these student comments gave me privileged and rear opportunity to peer into their dreams, goals, aspirations, and potentials. For any program to succeed in helping young African-Americans develop their full potential, such a program must be sustained over a long period of time as an institutionalized part of home life, church ministry, community culture.

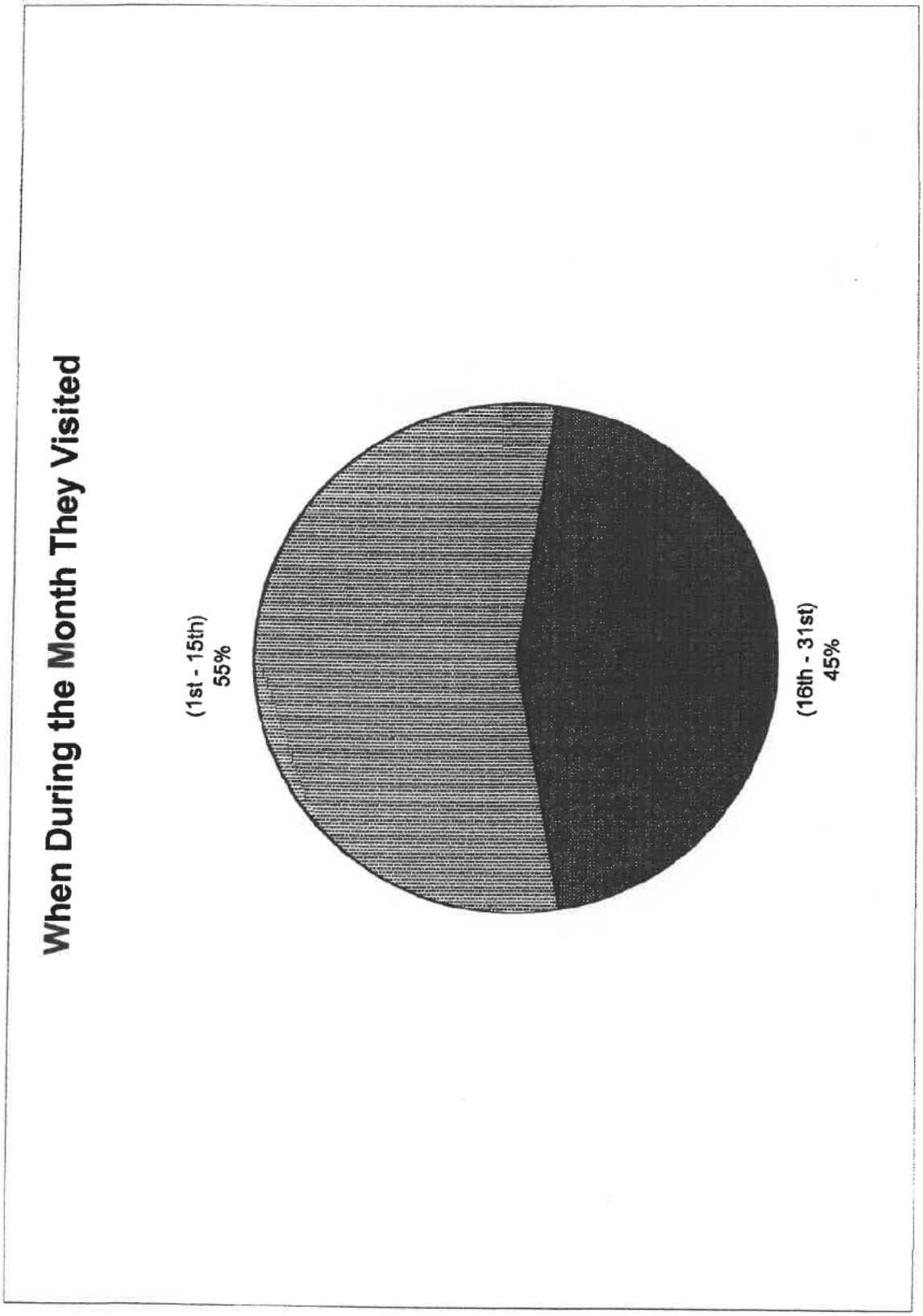
26. At the conclusion of the program, students were surveyed on a broader range of questions and issues to allow themselves to assess their personal growth. For example, to the questions of "**before participating in this program, my attitude was…**excellent, good, satisfactory, or poor:

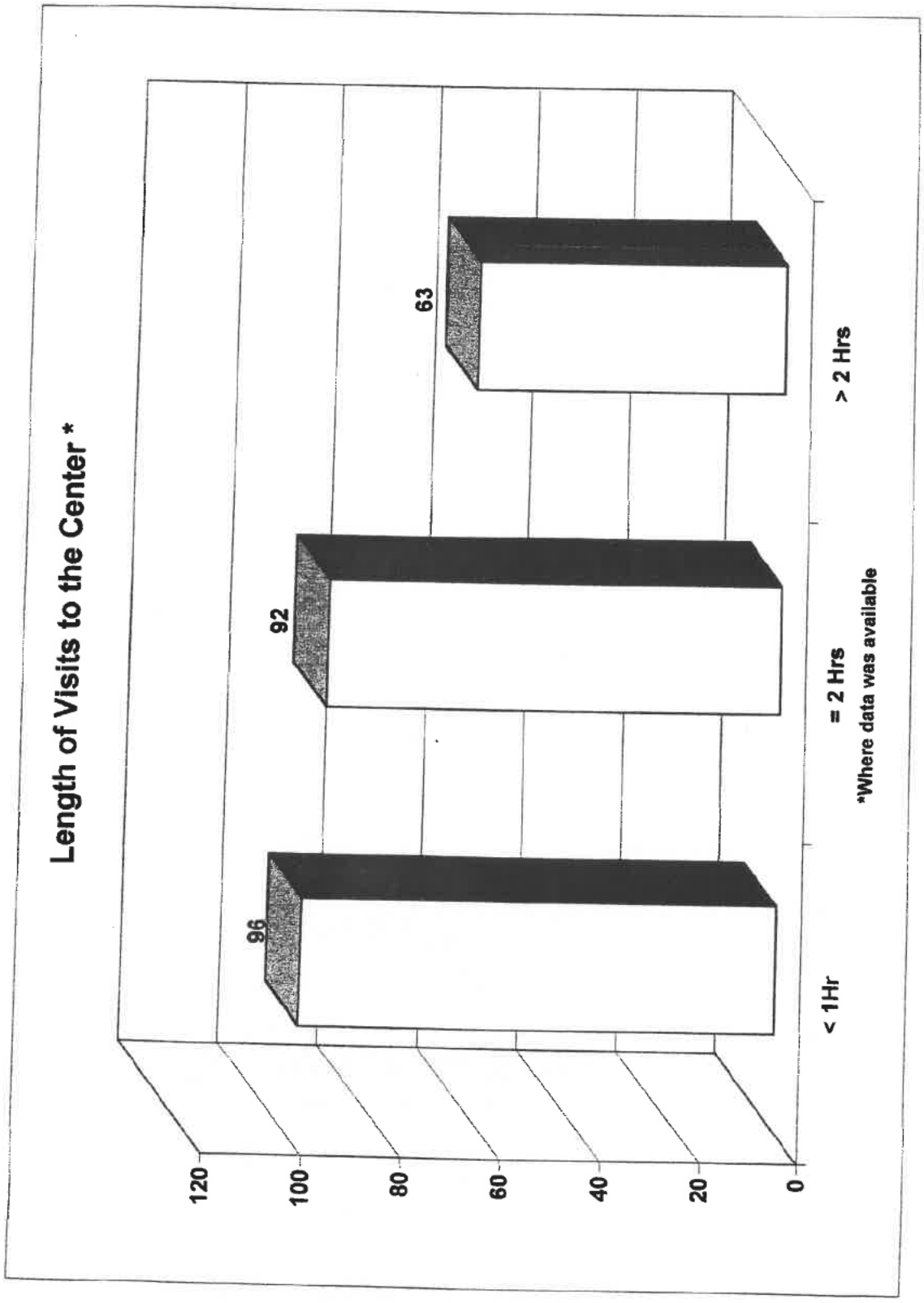
- 22% of the students answered **excellent;**
- 56% of the students answered **good;**
- 22 % of the students answered **satisfactory.**

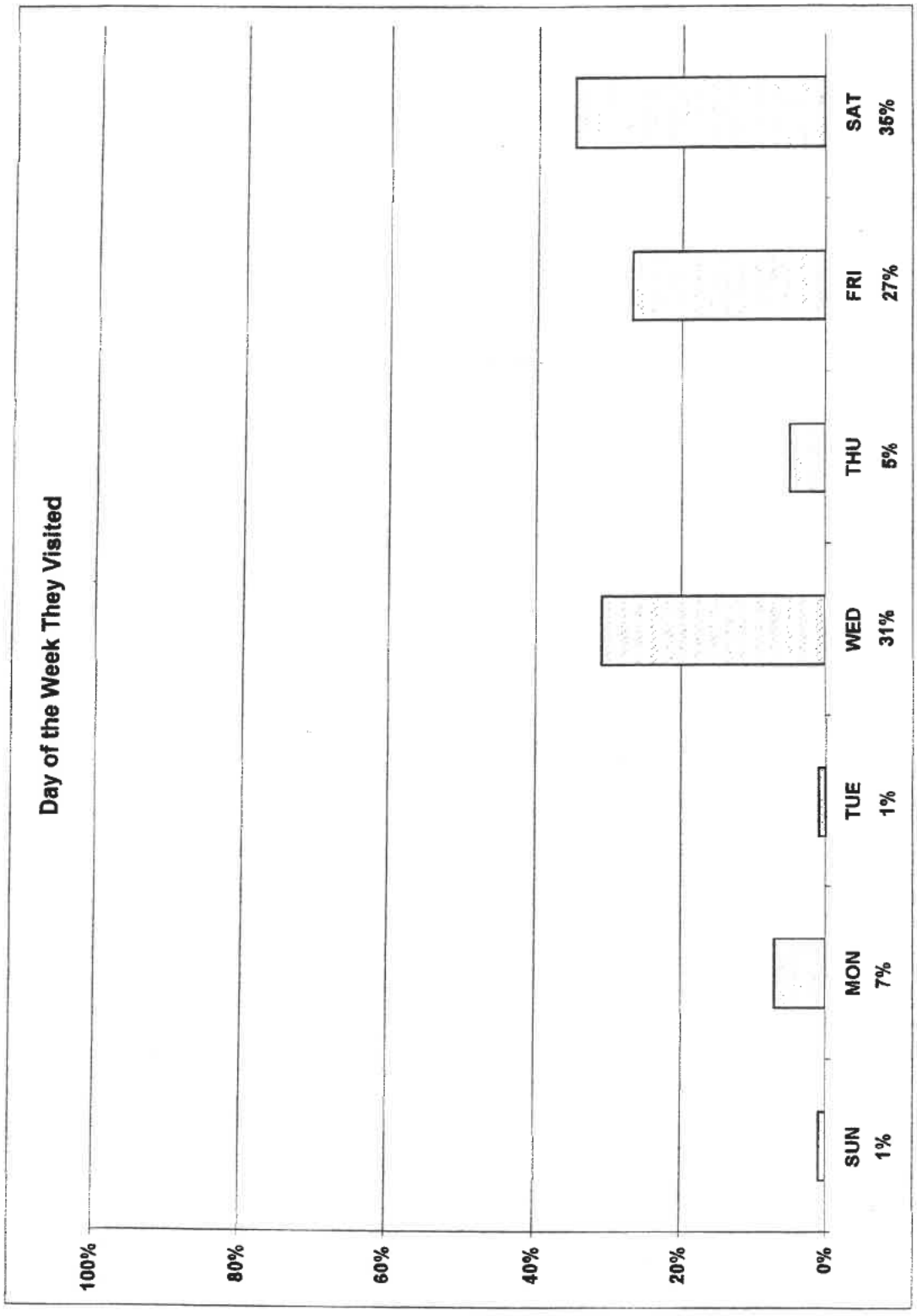
APPENDIX B

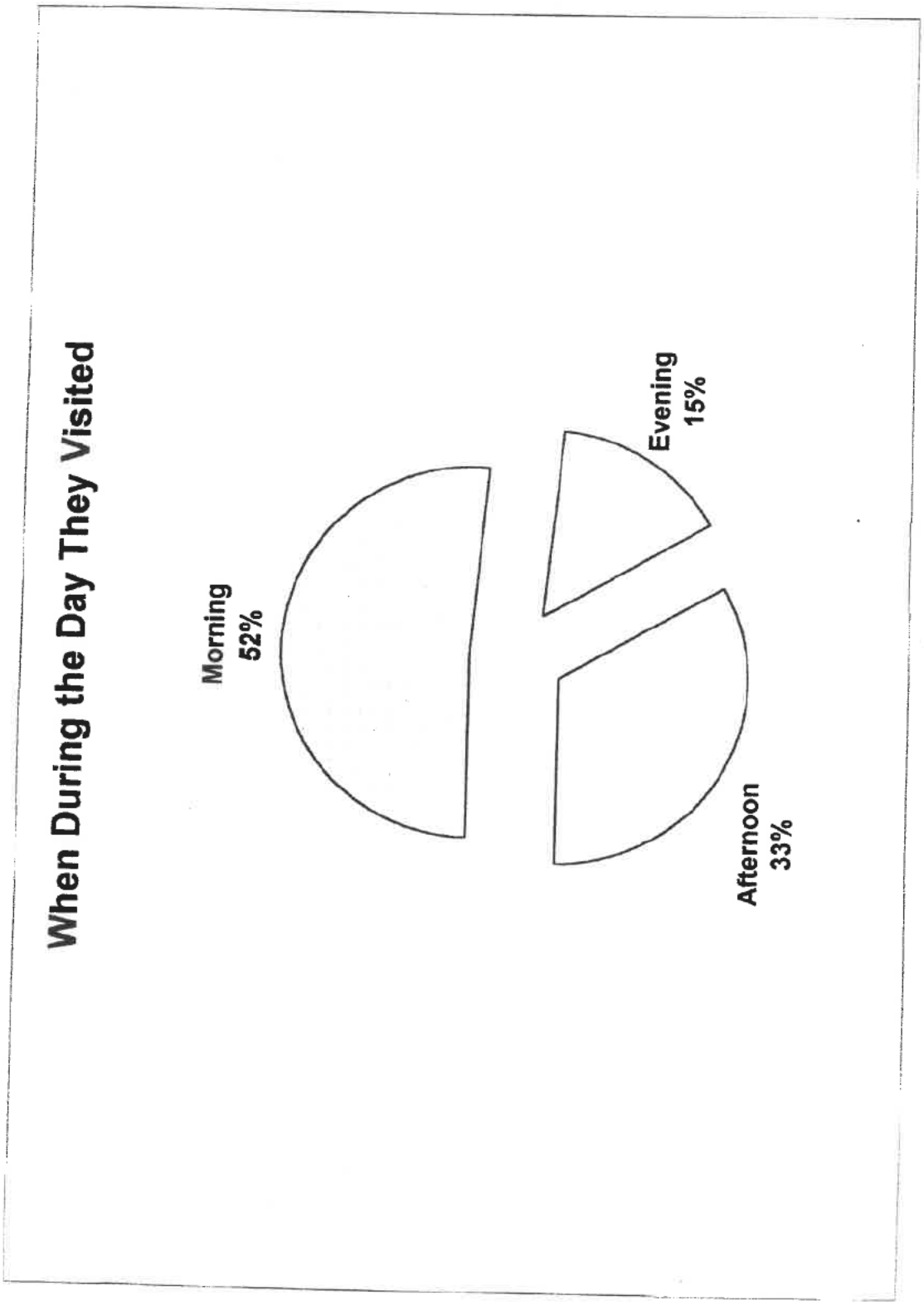
CULTURAL CENTER VISITS

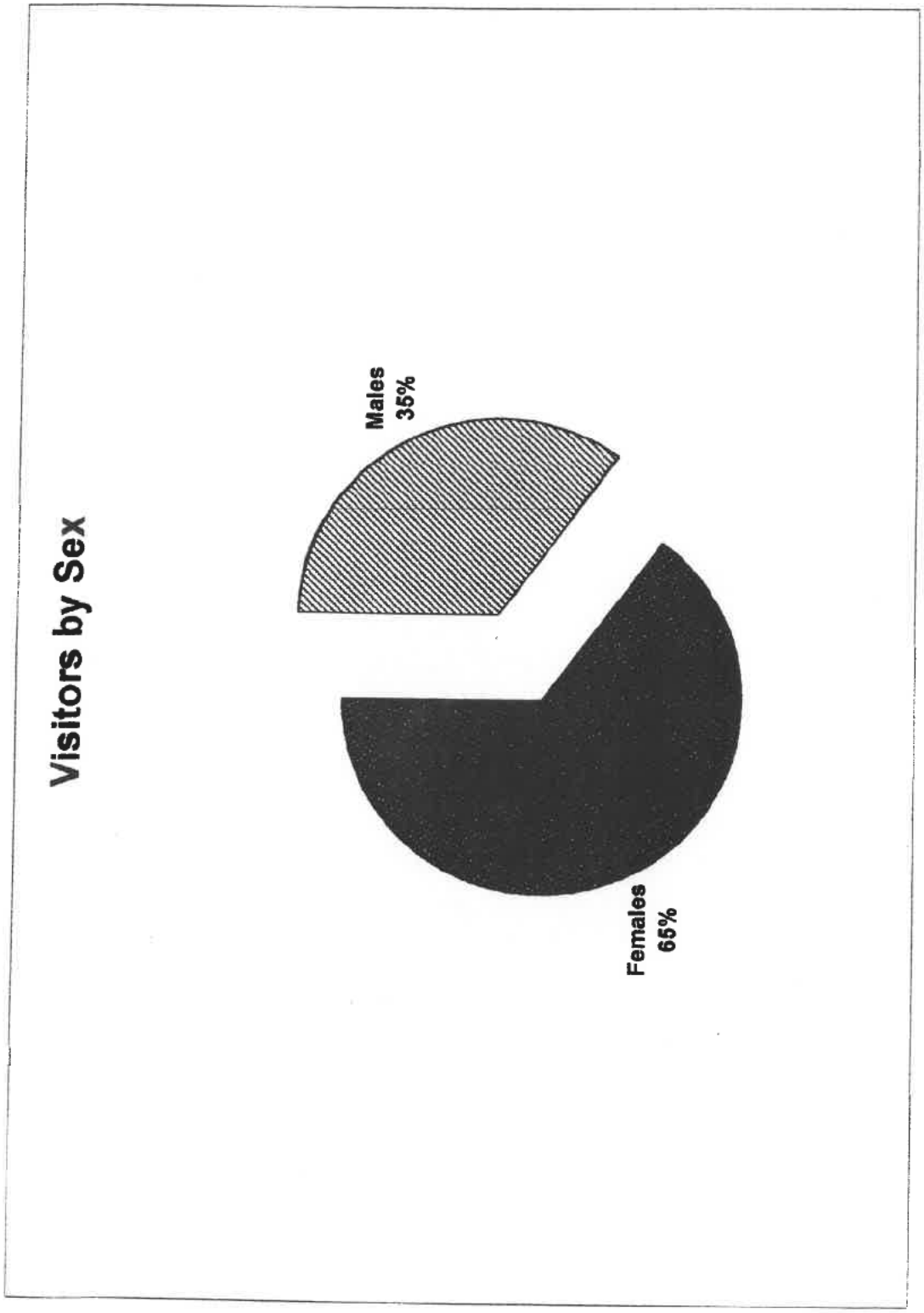

Visits to the Center
140
120
100
80
60
40
20
0
JAN
FEB
MAR
APR
MAY
JUN
JUL
AUG
SEP
(Calendar Year 2002 to Date)


When During the Month They Visited
(1st - 15th)
55%
(16th - 31st)
45%


Length of Visits to the Center *
120
100
80
60
40
20
0
96
92
63
< 1Hr
= 2 Hrs
> 2 Hrs
*Where data was available


Day of the Week They Visited
100%
80%
60%
40%
20%
0%
SUN
1%
MON
7%
TUE
1%
WED
31%
THU
5%
FRI
27%
SAT
35%


When During the Day They Visited
Morning
52%
Evening
15%
Afternoon
33%


Visitors by Sex
Males
35%
Females
65%

APPENDIX C

IDENTIFICATION EXERCISES

Which, Old Or New Testament?

A I K S H E V G D Z S S Y Q X W O X S C M K P S V A B L M Y
C X J P N Z T R A E Q K Z Y E S O I W G Q B L K H L S Y S K
T S A K Q A G I C L U P B S I F W K P K N E H K T U A V X E
S M B N S P M L T P A T H N W I Z K E E J I B O U K S T D V
E A R Y H S S O G U V T E O E E T K S B T W K J R E K N O G
S L W K G O G V R S S Y I R U S R H S N V E N I J J H Z C O
T A V H N U J D S S N M F A O L O B E P A J R O G O G I J G
H C L N U C T I G X R G I E N N E N E S P I D W J S M J X J
E H V E H Z R R I D X E X C E S O I G H S E H I I H H N T P
R I W A E J N S L I X J B L A D R M N O E A I T T U D J E H
S H O S E A M A T T H E W M B H J R Y A F D L P N A A A G I
U B X R S U Q T R Q B O J S U D O X E H D S U O J I I A T L
C Z Y C T E V M Z Q D P X O T N W X F B A S O J N E R J A I
I K R A M S I S E N E G G E Y R L K Z P P G E L E I J O U P
T G X N P Q I T H E S S A L O N I A N S V P G M O X A F C P
I S D U F Z T A O A B F W S D T D J W N D U V A A M L N I I
V M E N D I I C H R O N I C L E S I A Y F L Y P I J O C S A
E E R W F M E J V L X I Q L A M E N T A T I O N S G I N A N
L F B P I B M T W Q I I S A M U E L E O J S E G D U J D U S
E W N O I T A L E V E R J H Y R O F C H A I D A B O A R Z E

ACTSESTHER
DEUTERONOMY
EXODUSJOB
EZRAOBADIAH
GALATIANS
GENESISMARK
HAGGAI
HOSEAMATTHEW
ICORINTHIANS
IICHRONICLES
IIIJOHN
IIJOHN
IISAMUEL
IITHESSALONIANS
IKINGS
IPETER
ITHESSALONIANS
JAMESDANIEL
JUDEHEBREWS
JUDGESJOEL
LAMENTATIONS
LEVITICUS
LUKEJOSHUA
MALACHI
NUMBERSROMANS
PHILIPPIANS
REVELATION
RUTH
SONGOFSOLOMON
TITUSMICAH

Which, Old Or New Testament?

H W N Z E N Z U R O V T O U O N W S S H V M R Z T C Y Z R V
A R G O E G K J N P T P P H L F F G N R R P E U L Q C V S Q
I D A Q P C C L G D S I A X O E Z N A I O W D E D Q L E Z I
M R I C R X H G B J Y I R P H B R I I V I A U V E Q L Y O Z
E C C O N X H A S H M H X G C T D K H Z W M Q C R L N H U N
H Q H L W I N H R E K F T K H M F I T D A D F G E H H T X K
E S R O C D A F R I T B K O H M D I N S Q B R I H S A O G F
N S O S R A W E K C A S C Z M F U B I G F L H O E O B M T T
T Y N S L E J K Z Z E H A I U I B L R D G E W U M M A I Q C
N Y I I E Y T F R P A I Z I H S T J O H N N Z N A A K T A F
U N C A J I C E H V J X U E S R M I C Z L D Y G N H K I Y X
M P L N D Q A E P O P B R F P E E M I C A P V O R A U I P L
B H E S X N S F H I H S L M X H L X I S Z N H J U N K R J Y
E I S F G I T N U U I E A E F C A C D S W E Q E O O C A D D
R L D K A O N D K A I H P L P S I N C M Z U S K Y J B H H V
S E S N R A I H S K R O A H M Y T H I E L R B Y E B J L U V
K M S T H B Q G E L D X B I N S C B Y A H L A F T D E L I S
Z O U U I Y V Z S L E R W C A H O U W M H S F A I Z I I E E
A N M S B X E B B R C P P W L S S B R E V O R P R D K R T G
C M Z V W A A A R U K Y Q R N N I U Y R G A G B W R H A F W

COLOSSIANS
ECCLESIASTES
EPHESIANS
EZEKIEL
HABAKKUK
ICHRONICLES
IICORINTHIANS
IIKINGS
IITIMOTHY
IJOHNNAHUM
ISAIAHIIPETER
ISAMUEL
ITIMOTHY
JEREMIAH
JONAHAMOS
NEHEMIAH
NUMBERS
PHILEMON
PROVERBS
PSALMS
STJOHN
WRITEYOURNAMEHERE
ZECHARIAH
ZEPHANIAH

NAMES OF "COLORED" SCHOOLS

N H Q E O H P L L W K U Z F I Y L L A H C T A C U Y S L B H

C A J G O U V V H O C T N P N M R L W O B B B Y R K N V P V

I L R X M B R R G O O D W I L L E I E H N W E R O O R T H T

Y G M P B R L K Y J B E A C O N V H X V M L E T S E J B L P

T N E B O H D E K A O E V I L N O E C B F B I Z H W J W I N

I L E P A H C D R A W O H L F Q L N L P L H A N Q E O C R L

U F I P B I D T Y R E P W W G Z G O H U C B B W C L L L E J

R V D A O R M A R T W H K W Z U E T M M B R A C L O P F N R

G S T R E Z E N E B E H X I R C G S O R A N G E H I L L F Z

N T E P B F T M T I U L Y N A U A O A A S Q S E P L X N W E

O J P G R C P A O I Q Q E N F Q V S X B W B K I A R B Q V F

C L A T D I H O U Q S W X L T E A A P U O X N M C L S O H U

K U U H Z I V A R H E U K M I M S V G N F E R G O C R L W L

K V C L O C R A N H S R D A N P R V B O H Q M O T G O W P T

E I S S U O R B T D Y O X K G M R J F I R K M H G I H G G O

J P F X K A D T R E L Y J L C Q R M L M R H J N K X D A H N

Z X W T A C A H A U E E E G R L X L D M I N I R F M D L M K

V H G J H M I E O G O R R R E R F Q D L R R G N R N O R J D

U N J C T N D D L P Z F J A E R Y C L O P D O L B F U L Z Y

R Z G S Q G M F U E E Y H E K C H N I S M R Q C W O C Q Z M

BEACON
BETHEL
BLOOMHILL
CATCHALL
CHANDLER
CONGRUITY
DICKS
EBENEZER
FOURBRIDGES
FULTON
GOODWILL
GOODHOPE
HOWARDCHAPEL
JOSHUA
LINCOLN
LIVEOAK
MULBERRY
NEBO
ORANGEHILL
PINEHILL
PRIVATEER
RAFTINGCREEK
SAVAGEGLOVER
SPRINGGROVE
STMATTHEW
STONEHILL
TRAMROAD
UNION
WINN
WOLFBAY

SUMTER COUNTY AFRICAN-AMERICAN CULTURAL SOCIETY

Sumter, South Carolina

Greetings in the name of our Lord and Savior Jesus Christ

Having satisfactorily completed the Cultural, Religious and Social Enrichment Training Program
of the
Community Youth Ministry

This

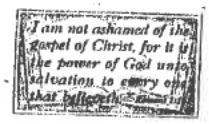
CERTIFICATE OF COMPLETION

Is Issued To

_____

Given at the Sumter County African American Cultural Center, Sumter, South Carolina
on this the ____day of _____2002

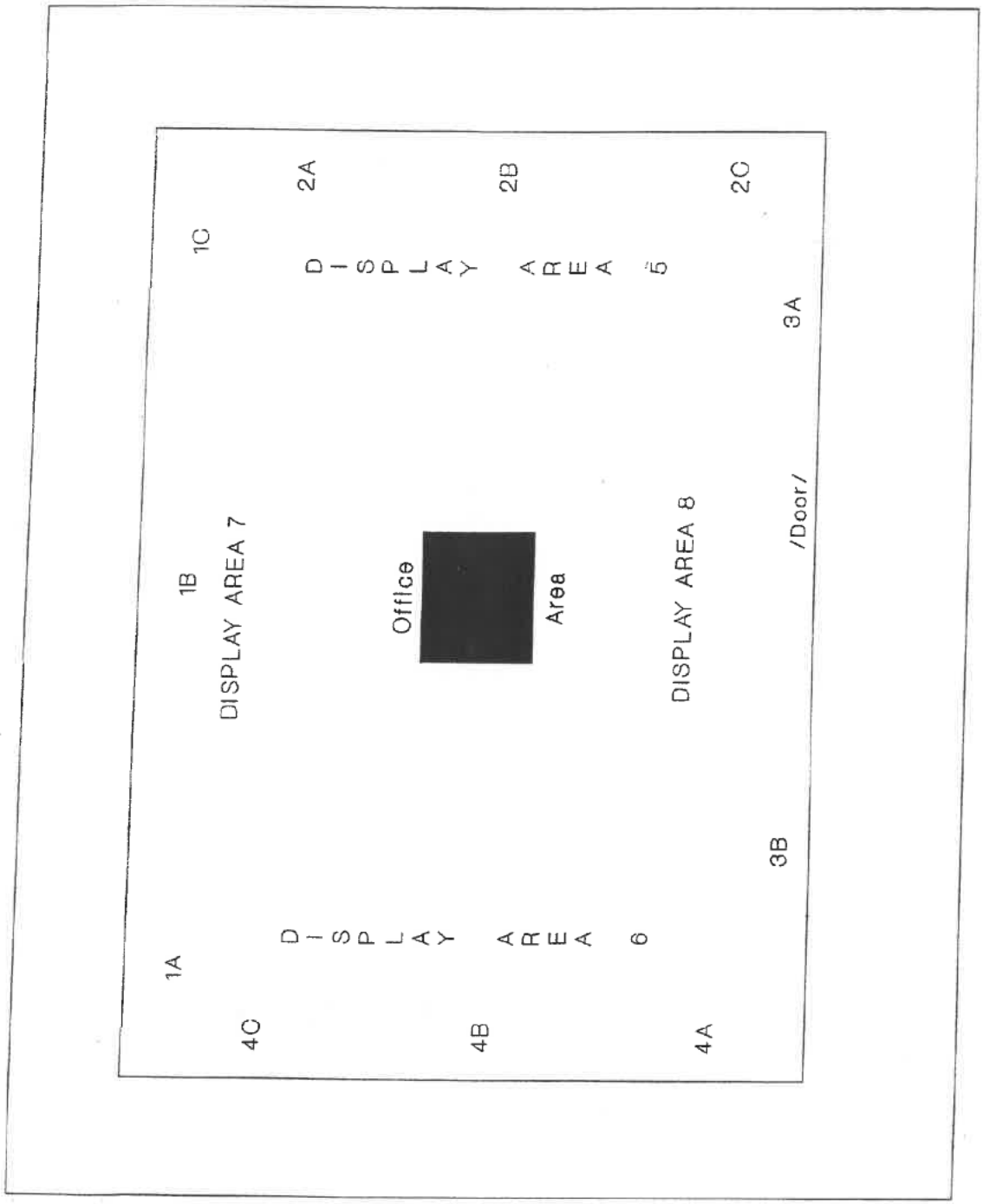
_____
Reverend Shirley M. Palmer
Executive Director



_____
Trainer/Facilitator

APPENDIX D

CULTURAL CENTER CONTENT


1A
1B
1C
2A
2B
2C
3A
3B
4A
4B
4C
5
6
DISPLAY AREA 7
DISPLAY AREA 8
DISPLAY AREA
Office
Area
/Door/

	CRF	NAME	ITEM	Date(s)	CATEGORY	OCCUPATION	DISPLAY	REMARKS
1	67	[redacted]	Attendance Bk	Oct 1960	Education	Student	Area 5	Agriculture I
2	67		Attendance Bk	Oct 1960	Education	Student	Area 5	Agriculture I
3	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
4	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
5	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
6	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
7	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
8	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
9	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
10	71		Attendance Bk	Oct 1965	Education	Student (Age 15)	Area 5	Vocational Agriculture I
11	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
12	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
13	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
14	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
15	71		Attendance Book	Oct 1965	Education	Student	Area 5	Vocational Agriculture II
16	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
17								
18	32		Photo (27)		History (Schools)		Wall 2	
19	71		Attendance Book	Oct 1965	Education	Student	Area 5	Vocational Agriculture III
20	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
21	71		Attendance Book	Oct 1965	Education	Student	Area 5	Vocational Agriculture III
22			Photo		Medicine	Physician		First Black Doctor in Sumter
23	26		Photo ((18)		History (Schools)			
24	36		Photo (3)		History (Schools)		Wall 2	
25	69		Book (IBURA)	1979	General		Area 5	Historical Sketches of Blacks in Sumter County
26								
27	69		Book (IBURA)	1979	Politics	SC Legislator	Area 5	Historical Sketches of Blacks in Sumter County
28	39		Photo (5)		History (Schools)		Wall 2	
29	71		Attendance Bk	Oct 1965	Education	Student (Age 16)	Area 5	Vocational Agriculture I
30	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
31	8		Photo		Education	Principal	Wall 4	Obtained 1st bus to transport Blks to Lincoln
32	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
33	71		Attendance Book	Oct 1965	Education	Student (Age 14)	Area 5	Vocational Agriculture I
34	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
35	40		Photo (24)		History (Schools)		Wall 2	
36	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
37	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
38								
39	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
40	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
41	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
42	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
43	69		Book (IBURA)	1979	General		Area 5	Historical Sketches of Blacks in Sumter County
44	95		Photo (24)		History (Schools)		Area 4A	

	CRF	NAME	ITEM	Date(s)	CATEGORY	OCCUPATION	DISPLAY	REMARKS
45	94	[redacted]	Photo (24)		History (Schools)		Area 4A	
46	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
47			Photo					
48	67		Attendance Bk	Oct 1960	Education	Student	Area 5	Agriculture I
49	69		Book (IBURA)	1979	Religion	Minister	Area 5	Historical Sketches of Blacks in Sumter County
50	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
51	71		Attendance Book	Oct 1965	Education	Student (Age 16)	Area 5	Vocational Agriculture I
52	71		Attendance Book	Oct 1965	Education	Student (Age 15)	Area 5	Vocational Agriculture I
53								
54	67		Attendance Bk	Oct 1960	Education	Student	Area 5	Agriculture II
55			Photo			Postal Administrator		Contributor to Center, Cultural
56	85		Photo (30)		History (Schools)		Area 4A	
57	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
58	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
59	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
60	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
61	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
62	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
63	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
64	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
65	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
66	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
67	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
68			Newspr Article		Education	Teacher	Area 4A	
69	69		Book (IBURA)	1979	Education	Assistant Principal	Area 5	Historical Sketches of Blacks in Sumter County
70	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
71	69		Book (IBURA)	1979	Publication		Area 5	Historical Sketches of Blacks in Sumter County
72	67		Attendance Bk	Oct 1960	Education	Student	Area 5	Agriculture I
73	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
74	67		Attendance Bk	Oct 1960	Education	Student	Area 5	Agriculture I
75	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
76	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
77	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
78	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
79	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
80	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
81	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
82	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
83	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
84	69		Book (IBURA)	1979	Business	Job's Funeral Home	Area 5	Historical Sketches of Blacks in Sumter County
85	69		Book (IBURA)	1979	Religion	Minister		
86	69		Book (IBURA)	1979	Politics	SC Legislator	Area 5	Historical Sketches of Blacks in Sumter County
87	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
88	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams

	CR	NAME	ITEM	Date(s)	CATEGORY	OCCUPATION	DISPLAY	REMARKS
89	71	[redacted]	Attendance Book	Oct 1965	Education	Student (Age 14)	Area 5	Vocational Agriculture I
90	71		Attendance Book	Oct 1965	Education	Student (Age 14)	Area 5	Vocational Agriculture I
91	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
92	57		Photo (11)		History (Schools)		Wall 2	
93	67		Photo (1)		History (Schools)		Area 4A	
94	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
95	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
96	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
97	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
98	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
99	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
100	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
101	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
102	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
103	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
104	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
105	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
106	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
107	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
108	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
109	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
110	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
111	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
112	92		Photo (16)		History (Schools)		Area 4A	
113	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
114	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
115	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
116	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
117	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
118	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
119	69		Book (IBURA)	1979	Publication		Area 5	Historical Sketches of Blacks in Sumter County
120	71		Attendance Book	Oct 1965	Education	Student (Age 17)	Area 5	Vocational Agriculture I
121	2		Photo	Jul 5, 2001	Family		Table 1	Celebration of 106th Birthday
122	69		Book (IBURA)	1979	Publication		Area 5	Historical Sketches of Blacks in Sumter County
123	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
124	67		Attendance Bk	Oct 1960	Education	Student	Area 5	Agriculture III
125	99		Photo (2)		History (Schools)		Area 4A	
126	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
127	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
128	71		Attendance Book	Oct 1965	Education	Student	Area 5	Vocational Agriculture II
129	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
130	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
131	71		Attendance Book	Oct 1965	Education	Student (Age 14)	Area 5	Vocational Agriculture I
132	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams

	CRF	NAME	ITEM	Date(s)	CATEGORY	OCCUPATION	DISPLAY	REMARKS
133	105	[redacted]	ogram	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
134	62		cuments	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
135			oto		Education			Chair, Dist 17 School Board
136	62		cument	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
137			oto		Education			
138			oto		Education	Principal		
139	105		ogram	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
140	69		ok (IBURA)	1979	General		Area 5	Historical Sketches of Blacks in Sumter County
141	67		endance Bk	Oct 1960	Education	Student	Area 5	Agriculture II
142	69		ok (IBURA)	1979	Publication		Area 5	Historical Sketches of Blacks in Sumter County
143	71		endance Book	Oct 1965	Education	Student	Area 5	Vocational Agriculture II
144	62		cument	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
145	96		oto (19)		History (Schools)		Area 4A	
146	69		Book (IBURA)	1979	Publication		Area 5	Historical Sketches of Blacks in Sumter County
147			Photo		Religion	Pastor		First Pastor, Rafting Creek
148	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
149	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
150	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
151	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
152	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
153	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
154	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
155	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
156	37		Photo (24)		History (Schools)		Wall 2	
157	35		Photo (24)		History (Schools)		Wall 2	
158	47		Photo (9)		History (Schools)		Wall 2	
159	48		Photo (9)		History (Schools)		Wall 2	
160	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
161	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
162	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
163	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
164	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
165	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
166	67		Attendance Bk	Oct 1960	Education	Student	Area 5	Agriculture II
167	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
168	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
169	7		Photo	Abt 1996	Legal	Chief Justice of SC	Wall 4	
170			Photo		Cultural	Poet		
171			Photo		Education	Teacher		
172	69		Book (IBURA)	1979	Politics	Councilman	Area 5	Historical Sketches of Blacks in Sumter County
173	69		Book (IBURA)	1979	Military	US Army (Ret)	Area 5	Historical Sketches of Blacks in Sumter County
174	69		Book (IBURA)	1979	Publication		Area 5	Historical Sketches of Blacks in Sumter County
175	71		Attendance Book	Oct 1965	Education	Student	Area 5	Vocational Agriculture II
176	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams

	CRF	NAME	ITEM	Date(s)	CATEGORY	OCCUPATION	DISPLAY	REMARKS
177	105	[redacted]	Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
178	46		Photo (7)		History (Schools)		Area 2	
179	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
180	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
181	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
182	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
183	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
184	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
185	69		Book (IBURA)	1979	General		Area 5	Historical Sketches of Blacks in Sumter County
186	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
187	30		Photo (27)		History (Schools)		Area 2	
188	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
189	69		Book (IBURA)	1979	Education	Teacher	Area 5	Historical Sketches of Blacks in Sumter County
190	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
191	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
192	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
193	88		Photo (19)		History (Schools)		Area 4A	
194	101		Photo (30)		History (Schools)		Area 4A	
195	97		Photo (15)		History (Schools)		Area 4A	
196	71		Attendance Book	Oct 1965	Education	Student (Age 14)	Area 5	Vocational Agriculture I
197	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
198			Photo		Education	Principal		
199	69		Book (IBURA)	1979	Education	Teacher	Area 5	Historical Sketches of Blacks in Sumter County
200	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
201	74		Photo (1)		History (Schools)		Area 3A	
202	81		Photo (17)		History (Schools)		Area 3B	
203	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
204	71		Attendance Book	Oct 1965	Education	Student	Area 5	Vocational Agriculture II
205	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
206	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
207	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
208	67		Attendance Bk	Oct 1960	Education	Student	Area 5	Agriculture I (Stopped Attending)
209	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
210	71		Attendance Book	Oct 1965	Education	Student (Age 17)	Area 5	Vocational Agriculture I
211	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
212	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
213	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
214	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
215	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
216	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
217	70		Book (6th Grd)	1947-48	Education (Books)		Area 5	School text book of Blanche V. Sampson
218	58		4th Grd Txt Bk	1947	Education (Books)		Area 5	School text book of Blanche V. Sampson
219	68		Book	1962	Education		Area 5	Published by The French-Bray Prnt Co. Blmre, MD
220	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams

	CRF	NAME	ITEM	Date(s)	CATEGORY	OCCUPATION	DISPLAY	REMARKS
221	71	[redacted]	Attendance Book	Oct 1965	Education	Student (Age 16)	Area 5	Vocational Agriculture I
222	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
223			Newspr Article		Education	College President		Morris College
224	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
225	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
226	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
227	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
228	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
229	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
230	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
231	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
232	67		Attendance Bk	Oct 1960	Education	Student	Area 5	Agriculture II
233			Photo		Education	Principal		Bates School
234			Photo		Education	Teacher		Bates School
235	71		Attendance Book	Oct 1965	Education	Student	Area 5	Vocational Agriculture II
236	71		Attendance Book	Oct 1965	Education	Student	Area 5	Vocational Agriculture II
237	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
238	67		Attendance Bk	Oct 1960	Education	Student	Area 5	Agriculture III
239	67		Attendance Bk	Oct 1960	Education	Student	Area 5	Agriculture I
240	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
241	71		Attendance Book	Oct 1965	Education	Student	Area 5	Vocational Agriculture II
242	67		Attendance Bk	Oct 1960	Education	Student	Area 5	Agriculture I
243	52		Photo (10)		History (Schools)		Wall 2	
244	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
245	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
246	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
247	55		Photo (11)		History (Schools)		Wall 2	
248	67		Attendance Bk	Oct 1960	Education	Student	Area 5	Agriculture I
249	67		Attendance Bk	Oct 1960	Education	Student	Area 5	Agriculture I
250	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
251	69		Book (IBURA)	1979	General		Area 5	Historical Sketches of Blacks in Sumter County
252	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
253	20		News Article		Education	School Teacher	Table 1	
254	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
255	109		Magazine	Nov 97	Publication		Area5	Cover: The Blended Bunch
256	109		Magazine	Nov 97	Publication		Area5	Cover: The Blended Bunch
257	109		Magazine	Nov 97	Publication		Area5	Cover: The Blended Bunch
258	109		Magazine	Nov 97	Publication		Area5	Cover: The Blended Bunch
259	109		Magazine	Nov 97	Publication		Area5	Cover: The Blended Bunch
260	109		Magazine	Nov 97	Publication		Area5	Cover: The Blended Bunch
261	109		Magazine	Nov 97	Publication		Area5	Cover: The Blended Bunch
262	109		Magazine	Nov 97	Publication		Area5	Cover: The Blended Bunch
263	109		Magazine	Nov 97	Publication		Area5	Cover: The Blended Bunch
264	109		Magazine	Nov 97	Publication		Area5	Cover: The Blended Bunch

	CRF	NAME	ITEM	Date(s)	CATEGORY	OCCUPATION	DISPLAY	REMARKS
265	109	[redacted]	Magazine	Nov 97	Publication		Area5	Cover: The Blended Bunch
266	109		Magazine	Nov 97	Publication		Area5	Cover: The Blended Bunch
267	109		Magazine	Nov 97	Publication		Area5	Cover: The Blended Bunch
268	109		Magazine	Nov 97	Publication		Area5	Cover: The Blended Bunch
269	109		Magazine	Nov 97	Publication		Area5	Cover: The Blended Bunch
270	109		Magazine	Nov 97	Publication		Area5	Cover: The Blended Bunch
271	110		Magazine	Aug 97	Publication		Area5	Cover: When Grandparents Have to Parent
272	110		Magazine	Aug 97	Publication		Area5	Cover: When Grandparents Have to Parent
273	110		Magazine	Aug 97	Publication		Area5	Cover: When Grandparents Have to Parent
274	110		Magazine	Aug 97	Publication		Area5	Cover: When Grandparents Have to Parent
275	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
276	71		Attendance Book	Oct 1965	Education	Student (Age 15)	Area 5	Vocational Agriculture I
277	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
278	86		Photo (30)		History (Schools)		Area 4A	
279	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
280	69		Book (Vol1 #1)	1979	Publication		Area 5	Pub by Smtr Cnty Public Awareness Association
281	72		8th Grd Txt Book	Unk	Education		Area 5	Published by Riverside Press, Cambrdge, MA
282	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
283	67		Attendance Bk	Oct 1960	Education	Student	Area 5	Agriculture II
284	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
285	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
286	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
287	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
288	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
289	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
290	67		Attendance Bk	Oct 1960	Education	Student	Area 5	Agriculture I
291	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
292	67		Attendance Bk	Oct 1960	Education	Student	Area 5	Agriculture II
293	67		Attendance Bk	Oct 1960	Education	Student	Area 5	Agriculture III
294	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
295	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
296	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
297	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
298	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
299	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
300	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
301	67		Attendance Bk	Oct 1960	Education	Student	Area 5	Agriculture I
302	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
303	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
304	67		Attendance Bk	Oct 1960	Education	Student	Area 5	Agriculture III
305	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
306	69		Book (IBURA)	1979	Legal	Attorney	Area 5	Historical Skelches of Blacks in Sumter County
307	69		Book (IBURA)	1979	General	Civil Rights	Area 5	Historical Skelches of Blacks in Sumter County
308	67		Attendance Bk	Oct 1960	Education	Student	Area 5	Agriculture II

	CRF	NAME	ITEM	Date(s)	CATEGORY	OCCUPATION	DISPLAY	REMARKS
309		[redacted]	hoto		Education	Principal		
310			hoto		Education	Teacher		
311	62		ocument	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
312	98		hoto (14)		History (Schools)		Area 4A	
313	103		hoto (14)		History (Schools)		Area 4A	
314	62		ocuments	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
315	62		ocument	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
316	62		ocuments	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
317	62		ocuments	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
318	62		ocuments	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
319	62		ocument	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
320	62		ocument	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
321	62		ocuments	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
322	62		ocument	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
323	67		ttendance Bk	Oct 1960	Education	Student	Area 5	Agriculture I
324	62		ocuments	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
325	67		ttendance Bk	Oct 1960	Education	Student	Area 5	Agriculture I
326	89		ook (IBURA)	1979	General		Area 5	Historical Sketches of Blacks in Sumter County
327	62		ocument	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
328	13		hoto		Education			Donated by Rebecca D. Holland
329	62		ocuments	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
330	62		ocuments	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
331	62		ocuments	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
332	9		hoto		Medicine	Dentist	Wall 4	
333	62		ocuments	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
334	67		ttendance Bk	Oct 1960	Education	Student	Area 5	Agriculture I
335	49		hoto (9)		History (Schools)		Wall 2	
336	89		ook (IBURA)	1979	General		Area 5	Historical Sketches of Blacks in Sumter County
337	62		ocuments	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
338	62		ocument	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
339	71		ttendance Book	Oct 1965	Education	Student (Age 14)	Area 5	Vocational Agriculture I
340	61		ook	June 1943	Edu (Gov't)			Published by the US Dept of the Treasurer
341	71		ttendance Book	Oct 1965	Education	Student (Age 14)	Area 5	Vocational Agriculture I
342	62		ocument	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
343	62		ocument	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
344	62		ocument	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
345	11		hoto		Education	School Teacher	Wall 4	
346	12		hoto (5-11-??)		Education	School Teacher	Wall 4	
347	105		rogram	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
348	105		rogram	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
349	105		rogram	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
350	105		rogram	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
351	105		rogram	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
352	105		rogram	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School

	CRF	NAME	ITEM	Date(s)	CATEGORY	OCCUPATION	DISPLAY	REMARKS
353	105	[redacted]	Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
354	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
355	82		Photo (17)		History (Schools)		Area 3B	
356	80		Photo (17)		History (Schools)		Area 3B	
357	83		Photo (17)		History (Schools)		Area 3B	
358	25		Photo (5)		History (Schools)			
359	44		Photo (8)		History (Schools)		Well 4	
360	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
361	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
362	67		Attendance Bk	Oct 1960	Education	Student	Area 5	Agriculture III
363	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
364	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
365	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
366	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
367	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
368	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
369	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
370	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
371	69		Book (IBURA)	1979	General		Area 5	Historical Sketches of Blacks in Sumter County
372	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
373	73		4th Grd Txt Book	1947	Education		Area 5	Published by Silver Burdett Company
374	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
375	71		Attendance Book	Oct 1965	Education	Student (Age 15)	Area 5	Vocational Agriculture I
376	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
377	106		Magazine	Oct 97	Publication		Area 5	Cover: Memories Set to Music
378	106		Magazine	Oct 97	Publication		Area 5	Cover: Memories Set to Music
379	106		Magazine	Oct 97	Publication		Area 5	Cover: Memories Set to Music
380	106		Magazine	Oct 97	Publication		Area 5	Cover: Memories Set to Music
381	106		Magazine	Oct 97	Publication		Area 5	Cover: Memories Set to Music
382	106		Magazine	Oct 97	Publication		Area 5	Cover: Memories Set to Music
383	106		Magazine	Oct 97	Publication		Area 5	Cover: Memories Set to Music
384	106		Magazine	Oct 97	Publication		Area 5	Cover: Memories Set to Music
385	106		Magazine	Oct 97	Publication		Area 5	Cover: Memories Set to Music
386	107		Magazine	Nov 97	Publication		Area 5	Cover: The Gaithers - Singing the Gospel
387	107		Magazine	Nov 97	Publication		Area 5	Cover: The Gaithers - Singing the Gospel
388	107		Magazine	Nov 97	Publication		Area 5	Cover: The Gaithers - Singing the Gospel
389	107		Magazine	Nov 97	Publication		Area 5	Cover: The Gaithers - Singing the Gospel
390	107		Magazine	Nov 97	Publication		Area 5	Cover: The Gaithers - Singing the Gospel
391	108		Magazine	Dec 97	Publication		Area 5	Cover: Receiving Can Be a Blessing
392	108		Magazine	Dec 97	Publication		Area 5	Cover: Receiving Can Be a Blessing
393	108		Magazine	Dec 97	Publication		Area 5	Cover: Receiving Can Be a Blessing
394	108		Magazine	Dec 97	Publication		Area 5	Cover: Receiving Can Be a Blessing
395	108		Magazine	Dec 97	Publication		Area 5	Cover: Receiving Can Be a Blessing
396	108		Magazine	Dec 97	Publication		Area 5	Cover: Receiving Can Be a Blessing

	CRF	NAME	ITEM	Date(s)	CATEGORY	OCCUPATION	DISPLAY	REMARKS
397	108	[redacted]	Magazine	Dec 97	Publication		Area 5	Cover: Receiving Can Be a Blessing
398	108		Magazine	Dec 97	Publication		Area 5	Cover: Receiving Can Be a Blessing
399	108		Magazine	Dec 97	Publication		Area 5	Cover: Receiving Can Be a Blessing
400	108		Magazine	Dec 97	Publication		Area 5	Cover: Receiving Can Be a Blessing
401	108		Magazine	Dec 97	Publication		Area 5	Cover: Receiving Can Be a Blessing
402	108		Magazine	Dec 97	Publication		Area 5	Cover: Receiving Can Be a Blessing
403	108		Magazine	Dec 97	Publication		Area 5	Cover: Receiving Can Be a Blessing
404	108		Magazine	Dec 97	Publication		Area 5	Cover: Receiving Can Be a Blessing
405	108		Magazine	Dec 97	Publication		Area 5	Cover: Receiving Can Be a Blessing
406	108		Magazine	Dec 97	Publication		Area 5	Cover: Receiving Can Be a Blessing
407	71		Attendance Book	Oct 1965	Education	Student	Area 5	Vocational Agriculture II
408	71		Attendance Book	Oct 1965	Education	Student	Area 5	Vocational Agriculture II
409	69		Book (IBURA)	1979	General	Civil Rights	Area 5	Historical Sketches of Blacks in Sumter County
410	69		Book (IBURA)	1979	Education	Teacher	Area 5	Historical Sketches of Blacks in Sumter County
411	69		Book (IBURA)	1979	Education	Assistant Principal	Area 5	Historical Sketches of Blacks in Sumter County
412	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
413			Program	2/22/02	Education	Superintendent		
414	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
415	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
416	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
417	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
418	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
419	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
420	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
421	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
422	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
423	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
424	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
425	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
426	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
427	71		Attendance Book	Oct 1965	Education	Student	Area 5	Vocational Agriculture II
428	67		Attendance Bk	Oct 1960	Education	Student	Area 5	Agriculture I
429								
430	69		Book (IBURA)	1979	General	Civic Leader	Area 5	Historical Sketches of Blacks in Sumter County
431	69		Book (IBURA)	1979	Education	Teacher	Area 5	Historical Sketches of Blacks in Sumter County
432			Photo	1896-2001	Centenarian	Housewife		
433	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
434	71		Attendance Book	Oct 1965	Education	Student	Area 5	Vocational Agriculture II
435	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
436	67		Attendance Bk	Oct 1960	Education	Student	Area 5	Agriculture III
437	67		Attendance Bk	Oct 1960	Education	Student	Area 5	Agriculture III
438	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
439	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
440	6		Photo	Fr 1895-1994	Education	Teacher/Cmmty Ldr	Wall 4	Donated by dau Dr. Margaret Wright Davis

	CRF	NAME	ITEM	Date(s)	CATEGORY	OCCUPATION	DISPLAY	REMARKS
441	62	[redacted]	Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
442	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
443	23		Culture	Abt 1913	Youth			Reprinted from The Crisis, June 1913
444	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
445	71		Attendance Book	Oct 1965	Education	Student (Age 16)	Area 5	Vocational Agriculture I
446	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
447	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
448	67		Attendance Bk	Oct 1960	Education	Student	Area 5	Agriculture II
449	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
450	67		Attendance Bk	Oct 1960	Education	Student	Area 5	Agriculture II
451	90		Photo (30)		History (Schools)		Area 4A	
452	65		Document	Fr 1893-1897	Politics			
453	67		Attendance Bk	Oct 1960	Education	Student	Area 5	Agriculture II
454	91		Photo (19)		History (Schools)		Area 4A	
455	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
456	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
457	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
458			Photo		Education	Teacher		
459	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
460	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
461	67		Attendance Bk	Oct 1960	Education	Student	Area 5	Agriculture III
462	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
463	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
464	67		Attendance Bk	Oct 1960	Education	Student	Area 5	Agriculture II
465			Photo		General	Housewife		
466	67		Attendance Bk	Oct 1960	Education	Student	Area 5	Agriculture III
467	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
468	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
469	38		Photo (5)		History (Schools)			
470	69		Book (IBURA)	1979	Education	Principal	Area 5	Historical Sketches of Blacks in Sumter County
471	69		Book (IBURA)	1979	Education	Teacher	Area 5	Historical Sketches of Blacks in Sumter County
472	69		Book (IBURA)	1979	Business	Funeral Home	Area 5	Historical Sketches of Blacks in Sumter County
473	69		Book (IBURA)	1979	Education	Teacher	Area 5	Historical Sketches of Blacks in Sumter County
474								
475	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
476	69		Book (IBURA)	1979	Education	Guidance Counselor	Area 5	Historical Sketches of Blacks in Sumter County
477	71		Attendance Book	Oct 1965	Education	Student (Age 16)	Area 5	Vocational Agriculture I
478	71		Attendance Book	Oct 1965	Education	Student	Area 5	Vocational Agriculture III
479	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
480	64		Fulton Elem Sch		Education			
481	27		Photo (5)		History (Schools)			
482	28		Photo (27)		History (Schools)		Wall 2	
483	29		Photo (27)		History (Schools)		Wall 2	
484	66		Photo	1925-Present	Artist (Music)	Singer		

	CR#	NAME	ITEM	Date(s)	CATEGORY	OCCUPATION	DISPLAY	REMARKS
485								
486	14		Photo		Education	School Teacher	Wall 4	
487	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
488								
489	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
490	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
491	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
492	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
493	62		Attendance Book	Oct 1965	Education	Student	Area 5	Vocational Agriculture III
494	71		Book (IBURA)	1979	Education	Teacher	Area 5	Historical Sketches of Blacks in Sumter County
495	69		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
496	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
497	105		Newspr Article	Mar 4, 01	Education	Teacher	Area 5	Graduate of Morris College; Taught in Smtr County
498	111		Newspr Article	Mar 4, 01	Publication	Teacher	Area 5	Taught at Good Will Colored School
499	111		Attendance Bk	Oct 1960	Education	Student	Area 5	Agriculture II
500	67		Attendance Bk	Oct 1960	Education	Student	Area 5	Agriculture II
501	67		Attendance Book	Oct 1965	Education	Student (Age 15)	Area 5	Vocational Agriculture I
502	71		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
503	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
504	62		Photo (3)		History (Schools)		Wall 2	
505	33		Dedication	Feb 23, 2001	History		Table 2	Dedication of Memorial Marker
506	63		Photo (9)		History (Schools)		Wall 2	
507	50		Attendance Book	Oct 1965	Education	Student (Age 14)	Area 5	Vocational Agriculture I
508	71		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
509	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
510	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
511	62		Photo (7)		History (Schools)		Wall 2	
512	41		Photo (8)		History (Schools)		Wall 2	
513	56		Newspr Tribute	Nov 16, 2000	Education	School Teacher		
514	21		Newspr Tribute	Nov 5, 2002	Education	School Teacher		
515	22		Attendance Bk	Oct 1960	Education	Student	Area 5	Agriculture I
516	67		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
517	105		Photo (8)		History (Schools)		Wall 2	
518	45		Book (IBURA)	1979	Publication		Area 5	Historical Sketches of Blacks in Sumter County
519	69		Photo (27)		History (Schools)		Wall 2	
520	24		Book (IBURA)	1979	Education	College President	Area 5	Historical Sketches of Blacks in Sumter County
521	69		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
522	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
523	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
524	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
525	62		Photo		Education	HS Principal	Wall 2	
526	19		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
527	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
528	105							

	CRF	NAME	ITEM	Date(s)	CATEGORY	OCCUPATION	DISPLAY	REMARKS
529	67	[redacted]	Attendance Bk	Oct 1960	Education	Student	Area 5	Agriculture II
530	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
531	71		Attendance Book	Oct 1965	Education	Student (Age 15)	Area 5	Vocational Agriculture I
532	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
533	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
534	71		Attendance Book	Oct 1965	Education	Student (Age 15)	Area 5	Vocational Agriculture I
535	71		Attendance Book	Oct 1965	Education	Student	Area 5	Vocational Agriculture II
536	78		Photo (1)		History (Schools)		Area 3A	
537	18		Photo (w/wife)					
538	17		Photo (w/husb)		Education	School Teacher		Photo w/husband Benjamin Sampson
539	60		Photo		Education		Wall 4	
540	59		4th Grd Txt Bk	1947	Education (Books)		Table 1	Published by Scott, Foreman & Company, Chicago
541	4		Photo		Education	Teacher/Guidance	Wall 4	
542	69		Book (IBURA)	1979	Education	Teacher	Area 5	Historical Sketches of Blacks in Sumter County
543	69		Book (IBURA)	1979	Publication		Area 5	Historical Sketches of Blacks in Sumter County
544	69		Book (IBURA)	1979	General		Area 5	Historical Sketches of Blacks in Sumter County
545	3		Photo		Education	Teacher/Principal	Wall 4	
546	78		Photo (17)		History (Schools)		Area 3B	
547	79		Photo (17)		History (Schools)		Area 3B	
548	67		Attendance Bk	Oct 1960	Education	Student	Area 5	Agriculture I
549	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
550	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
551	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
552	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
553	71		Attendance Book	Oct 1965	Education	Student	Area 5	Vocational Agriculture II
554	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
555	69		Book (IBURA)	1979	Publication		Area 5	Historical Sketches of Blacks in Sumter County
556	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
557	71		Attendance Book	Oct 1965	Education	Student	Area 5	Vocational Agriculture III
558	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
559	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
560			Newspr Article		Cultural	Poet		(Get copy of book of poetry)
561			Newspr Article		Education	School Teacher		Sumter Daily Item
562	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
563	67		Attendance Bk	Oct 1960	Education	Student	Area 5	Agriculture II
564	67		Attendance Bk	Oct 1960	Education	Student	Area 5	Agriculture II
565	67		Attendance Bk	Oct 1960	Education	Student	Area 5	Agriculture II
566	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
567	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
568	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
569	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
570	71		Attendance Book	Oct 1965	Education	Student (Age 15)	Area 5	Vocational Agriculture I
571	67		Attendance Bk	Oct 1960	Education	Student	Area 5	Agriculture I
572	69		Book (IBURA)	1979	Business	Life Insur Agent	Area 5	Historical Sketches of Blacks in Sumter County

	CRF	NAME	ITEM	Date(s)	CATEGORY	OCCUPATION	DISPLAY	REMARKS
573	69	[redacted]	ook (IBURA)	1979	Religion	Pastor	Area 5	Historical Sketches of Blacks in Sumter County
574	69		ook (IBURA)	1979	Military	US Army (Ret)	Area 5	Historical Sketches of Blacks in Sumter County
575	62		ocuments	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
576	62		ocuments	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
577			lewspr Article		Sports	Pro Football Player		Professional Football
578	62		ocument	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
579	62		ocument	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
580	62		ocument	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
581	62		ocument	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
582	105		rogram	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
583	105		rogram	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
584	69		ook (IBURA)	1979	Education	Teacher	Area 5	Historical Sketches of Blacks in Sumter County
585	31		hoto (27)		History (Schools)			
586	84		hoto (30)		History (Schools)		Area 3	
587	102		hoto (13)		History (Schools)		Area 4A	
588	100		hoto (13)		History (Schools)		Area 4A	
589			hoto		Cultural			Music
590	54		hoto (11)		History (Schools)			
591	104		hoto (31)		History (Schools)		Area 4A	
592	43		hoto (6)		History (Schools)		Wall 2	
593	34		hoto (6)		History (Schools)		Wall 2	
594	69		ook (IBURA)	1979	Publication		Area 5	Historical Sketches of Blacks in Sumter County
595	42		hoto (6)		History (Schools)		Wall 2	
596	62		ocument	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
597	62		ocument	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
598	62		ocuments	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
599	77		hoto (1)		History (Schools)		Area 3A	
600	62		ocument	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
601	67		ook	1960-61	Education	Student	Area 5	Agriculture
602	62		ocuments	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
603	67		ttendance Bk	Oct 1960	Education	Student	Area 5	Agriculture III
604	62		ocument	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
605	105		rogram	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
606	62		ocuments	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
607	10		hoto		Education	Asst Principal	Wall 4	
608	10		hoto		Civics	Chair	Wall 4	Sumter County Historical Commission
609	62		ocuments	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
610	62		ocument	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
611	105		rogram	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
612	62		ocument	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
613	62		ocument	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
614								
615	62		ocument	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
616	62		ocument	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams

	CR	NAME	ITEM	Date(s)	CATEGORY	OCCUPATION	DISPLAY	REMARKS
617	105	[redacted]	Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
618	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
619	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
620	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
621	89		Photo (2)		History (Schools)		Area 4A	
622					Military	US Army Air Corps		
623	53		Photo (25)		History (Schools)			
624	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
625	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
626					Religion	Pastor		
627	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
628	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
629	87		Attendance Bk	Oct 1960	Education	Student	Area 5	Agriculture III
630	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
631	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
632	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
633	69		Book (IBURA)	1979	Publication	Editor & Chairman	Area 5	Historical Sketches of Blacks in Sumter County
634	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
635	71		Attendance Book	Oct 1965	Education	Student (Age 14)	Area 5	Vocational Agriculture I
636	51		Photo (10)		History (Schools)		Wall 4	
637	69		Book (IBURA)	1979	Publication		Area 5	Historical Sketches of Blacks in Sumter County
638								
639	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
640	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
641	71		Attendance Book	Oct 1965	Education	Student	Area 5	Vocational Agriculture II
642	69		Book (IBURA)	1979	General		Area 5	Historical Sketches of Blacks in Sumter County
643	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
644	71		Attendance Book	Oct 1965	Education	Student (Age 16)	Area 5	Vocational Agriculture I
645								Husband of Catherine Williams
646	1		Photo	Abt 1952	Medicine	Dentist	Table 2	Photo taken at Majestic Studio, Sumter, SC
647	71		Attendance Book	Oct 1965	Education	Student	Area 5	Vocational Agriculture II
648								Wife of B. T. Williams
649	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
650	71		Attendance Book	Oct 1965	Education	Student	Area 5	Vocational Agriculture III
651	62		Documents	Fr 1957-1964	Education	Teacher		
652	62		Documents	Fr 1957-1964	Legal	Teacher	Teacher	
653	71		Attendance Book	Oct 1965	Education	Student (Age 16)	Area 5	Vocational Agriculture I
654	69		Book (IBURA)	1979	Publication		Area 5	Historical Sketches of Blacks in Sumter County
655	15		Photo	1922	Business	Grocerer		
656	16		Bio		Enterprenuer	Grocerer		
657	105		Program	2/22/02	History	Student	Area 6	Former Student of Chauder Colored School
658	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
659	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
660	62		Documents	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams

	CRF	NAME	ITEM	Date(s)	CATEGORY	OCCUPATION	DISPLAY	REMARKS
661	75	[redacted]	Photo (1)		History (Schools)		Area 3A	
662	93		Photo (2)		History (Schools)		Area 4A	
663			Photo		Religion			United Methodist Women
664	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams
665								
666	5		Photo	Fr 1877-1925	Industrial	Business		Donated by dau Dr. Margaret Wright Davis
667	5		Photo	Fr 1877-1925	Agriculture	Farmer	Area 5	
668	69		Book (IBURA)	1979	Publication		Area 5	Historical Sketches of Blacks in Sumter County
669	62		Document	6/13/64	Legal	Petition, Smtr Dist 2	Area 5	Petitioner re Irene Sampson Williams

APPENDIX E

PLEDGE TO THE BIBLE

Pledge to the Bible

I pledge allegiance to the Bible,
God's Holy Word.
God's Word is a lamp unto my feet,
and a light unto my path.
I will hide God's Word in my heart,
that I might not sin against God.

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